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THE debate on the Carlisle Currency Bill last week related largely to details, such as the provision requiring National banks to retire their present circulation (secured by bonds) in favor of the proposed circulation (secured merely by capital), the one providing that the National banks shall absolutely guarantee each other's notes, the discrimination between National and State banks involved both in the proposed taxation of National bank notes as against the non-taxation of State bank notes, and the prohibition of National bank notes under ten dollars as against the permission of State bank notes of every denomination. Partisans of a bank-note currency criticised some of these provisions as severely as the partisans of a Government currency. The requirement, for example, that National banks should retire their present currency secured by bonds would obviously force the sale of these bonds and otherwise greatly lower their price. Two per cent. bonds sold at par simply because the banks purchasing them could issue currency up to ninety per cent. of their value. Four per cent. bonds command a high premium, for the same reason. Take away this exclusive currency privilege from the possession of the bonds and their value must fall. The friends of the National banks felt that this feature of the bill was hurtful to their interests, and Secretary Carlisle withdrew it. Similarly, the requirement that National banks should absolutely guarantee each other's circulation involved the strong banks in responsibility for mushroom concerns. Chairman Springer, who introduced the Carlisle bill, especially lauded this provision because it would make all the National banking assets of the country a guarantee for the soundness of the notes. The banks, however, objected to any greater liability for each other's notes than was involved in the proposed one-half of one per cent. tax on circulation to form a safety fund. Secretary Carlisle accepted also this modification of his plan. The objection that the proposed tax on National bank notes without a corresponding tax on State bank notes was a discrimination in favor of the latter was answered by Mr. Warner, of New York, with the assertion that the States would be apt to impose still heavier taxes on their bank notes. Unfortunately for this plea, the State which taxes its banks' notes places them at a disadvantage in competing for a National circulation. The most serious discrimination, however, between State and National banks is involved in the proposal to permit State banks to issue small notes. This is not only an enormous advantage to the State banks as compared with the National banks, but it would enable the State banks to issue money to displace the small silver certificates and coin now in circulation. Both the English law and the Canadian law prohibit small bank-notes, in order that a reserve of legal-tender money may always be in circulation ready for emergencies. The Carlisle bill permits bank notes to displace Government money all along the line. During times of confidence it would inflate the currency with money that could be rejected in times of panic.

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While Mr. Carlisle and Mr. Springer are trying to make a bill which will suit everybody, with the natural result thus far of producing a bill which satisfies nobody (it is now cruelly reported that not even the President is satisfied), Mr. Bland has introduced as a substitute a measure which, though in some respects unwise—perhaps we should say very unwise—seems to us more sane than the complicated and incongruous system proposed by Mr. Carlisle. Mr. Bland's proposed substitute provides for the free coinage of gold and silver—coin notes to be issued therefor, payable in either gold or silver at the option of the Government. In redeeming these notes the Treasury is forbidden to discriminate against either coin. No new silver certificates are to be made, and those now in currency are to be canceled as fast as they are taken up, and coin notes are to be issued therefor. Silver and gold are to be equal legal tender for all debts, public and private. In case financial distress produces scarcity of currency, Mr. Bland proposes that United States bonds may be purchased from the Treasurer and coin notes issued therefor. On the return of the bonds, the coin notes are to be paid to the holder at any time. Thus there will be a certain amount of indebtedness by the United States Government which will be interest-bearing or non-interest-bearing at the option of the creditor. If he can get more interest in the market for his money, he will take the bond to the Sub-Treasury and get coin. If there is no demand for money in the market, he will take his coin or his notes to the Treasury and get a low interest-bearing bond. This is the Windom interconvertible bond scheme, which has always seemed to us a wise one in that it provides for an expansion of currency when currency is needed, and a contraction of currency when currency is not needed. If the country were ready for the free coinage of silver at a ratio of one to sixteen, Mr. Bland's scheme would be a wise one. Though we are radical bimetallists, and do not believe that the world's currency problem can ever be settled satisfactorily until bimetallism is adopted, we do not believe it is wise for this country to attempt to adopt it until all reasonable efforts to secure international action have been exhausted. There is some talk of the appointment of a commission by the present Congress to report a currency scheme to the next Congress. We doubt the wisdom of this course. There are two questions which must first be settled, and can be settled only by the Nation through its legally elected representatives: 1. Shall silver be coined at a parity with gold, and if so, at what ratio? 2. Shall the Government or private enterprise issue the paper currency? This Congress cannot settle either of these questions; they must be left to the

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newly elected Congress. Until these questions are settled it is idle to appoint a commission to discuss details.

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Several hundred petitions from various sections of the country have been presented to the House of Representatives by Mr. Blair for the investigation of acts of violence and lynchings for crime alleged to have been perpetrated in various parts of the country. Among the petitions is said to be one signed by thirty-five hundred citizens of New York. If it is true, as reported, that last year there were south of the Mason and Dixon line two hundred and nine separate lynchings of colored people, in some of which women as well as men were put to death without trial, it is high time such an investigation was set on foot by Congress. It ought not to be sectional. It should include a just and impartial report of lynchings East and West, North and South. Whatever the crime charged, whatever the race or character of the supposed victim, the facts should be gathered and given to the public. Every such lynching is an evidence of barbarism. Provocation may sometimes palliate but can never justify such acts of lawlessness. When they have reached such proportions as to average four in one week throughout a whole year, they have become ominous. If anything is settled by the history of civilization it is that every man accused of crime is entitled to be tried before an unprejudiced tribunal to be heard in his own defense, and to be confronted with, and to cross-examine, the witnesses against him. To deny any accused this right is to deny the fundamental and axiomatic principles of justice; and the more atrocious the crime of which the individual is accused, the more atrocious the injustice of condemning him without a trial.

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The Nicaragua Canal question has been before the Senate the past fortnight. Senator Morgan, of Alabama, who introduced the Senate bill, has made an extended speech in its favor, and Senator Turpie, of Indiana, has made a reply no shorter. The Senate bill differs from that introduced into the House by Mr. Mallory, of Florida, chiefly in that it gives to the present Nicaragua Canal Company $11,500,000 in stock and bonds instead of $5,500,000 in payment for its plant and privileges. Senator Turpie's keenest point was that both proposed payments were excessive, since the whole assets of the present company were sold in New York two years ago for $287,000. Both bills propose that the United States shall issue $70,000,000 of three per cent. fifty-year bonds to carry forward the work. The Senate bill directs the newly authorized "Maritime Canal Company of Nicaragua" to issue $100,000,000 of stock, of which $70,000,000 shall go to our Government in payment for its bonds, $6,000,000 to the Government of Nicaragua, $1,500,000 to the Government of Costa Rica, $7,000,000 to the present Canal Company, and the remaining $15,500,000 to be sold later at not less than par for the joint benefit of all the stockholders. Senator Morgan cited expert testimony to prove that the canal could be built for the sum appropriated in five years, and argued that the account for the first year of operation would stand as follows:

Income from tonnage and passengers		$9,000,000
Expenditures:		
For interest	$2,257,000	
Operating canal and maintenance	1,500,000	
Other contingencies	250,000	
		4,027,000
Balance		$4,973,000

It is not necessary to discuss the details of this estimate. Could this expert testimony regarding cost and these calculations regarding profit be relied upon, the investment would plainly be so much desired by private capitalists that governmental participation would be denounced as Socialism and lobbied against, instead of being lauded as conservative statesmanship and lobbied for. Quite apart, however, from this question of profits, there are good grounds, as The Outlook has already stated, why the Government should not assume control of an enterprise at such a distance from home, and reasons still more emphatic why it should not lend its capital to a private enterprise. The Government has quite enough business on hand as it is. The chance for jobbery and corruption of all sorts would be a tempting one, and the result would not be so roseate as that painted by the canal projectors. Finally, if the people are to furnish either the funds or the credit for the canal, it should belong to them when it is built.

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Captain Schmittberger's confession to the Lexow Committee completes the chain of evidence connecting the money paid in blackmail by criminals with those high in authority in the Police Department. It directly accuses Inspector Williams and Inspector McAvoy of systematically receiving large bribes in cash paid personally into their hands; it confirms the general belief that the payment and division of the blackmail money was thoroughly systematized and all-pervading; it strengthens Captain Creeden's confession and assertion that all, or almost all, officers paid regular schedule prices for promotion; it deeply implicates Commissioner Martin—including the shameful story that Martin compelled Schmittberger to abjectly apologize to the keeper of a disorderly house against whom the latter had attempted to obtain evidence; it indicates that the liquor-dealers were exempt from police extortion only because they dealt with Tammany direct: in short, this last confession proves superabundantly that Dr. Parkhurst's often repeated declaration that the Department is rotten from surface to core is literal and exact truth. Rumors are current that Inspector Williams, burning for revenge and threatened with State's prison, wishes to confess and to drag others into the net with him. In our judgment, there should be a limit to the admitting of State's evidence. Williams, in particular, has been for a quarter of a century a bad example to the force—brutal, corrupt, impudent, strong in his political "pull," often accused, often proven guilty, always allowed to escape. The object of the Lexow Committee, it is true, is not to convict, but to expose; but its work has been done so thoroughly that it need no longer interpose its shield to protect criminals from punishment for the sake of their disclosures. The present week will probably see Superintendent Byrnes on the stand. It is fair to say that so far he has not been implicated directly by the disclosures; the opinion seems to gain ground that he has not received bribes, but that he has in a measure avoided seeing the corruption of the Department because he felt himself helpless as against the Commissioners, from "political" reasons. His attitude was well brought out in a sentence quoted by Schmittberger. The Captain had complained to the Superintendent because he had been transferred by the Commissioners solely for making "genuine" arrests. Mr. Byrnes replied: "Keep quiet and it will all adjust itself." We fear that he has followed this policy too generally in the whole conduct of the Police Department. As its executive head, he ought certainly to be heard by the Committee, and the fear expressed by some newspapers that Mr. Goff might not treat him with sufficient severity, or might not "expose" him, has nothing to do with the case. What is wanted is the truth, whether it be favorable

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or unfavorable to the Superintendent, and Mr. Goff, of all men in this city, knows best how to bring it out.

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In the regenerate New York of the near future one of the most important questions will be the introduction of radical reforms in the management of public schools and in their educational methods. More than a year ago a special commission appointed by Mr. Gilroy presented a bill at Albany, which failed of adoption. The Committee of Seventy have now appointed a sub-committee charged with the responsibility of framing a new and adequate measure. Mr. Stephen H. Olin, who was a member of the former commission, is a member of the sub-committee, and Dr. Nicholas Murray Butler's name carries with it the assurance that the committee will have at command the highest educational intelligence and the most thorough educational methods. There has been for a number of years past constant and searching criticism of our public schools, but very little has been accomplished in the way of reformation. What is needed is a radical and fundamental treatment of the whole matter, for the schools of the city are at least half a century behind the times. The personnel of the sub-committee appointed by the Committee of Seventy gives assurance that they will bring to their very difficult task sound judgment and the necessary knowledge of educational matters. They ought to deal with the whole problem in every phase, and present a clear, comprehensive plan for public discussion before it goes to the Legislature in the form of a bill.

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There have long been rumors that the tenement-houses in this city owned by Trinity Church are in a condition disgraceful to any landlord. The Tenement-House Commission, in its official investigation, is getting at the facts out of which these rumors have grown. We do not wish to anticipate the report of this Commission, or prejudge Trinity Church, but so much publicity has been given to the facts ascertained, and they have been in certain quarters so much exaggerated, that a brief statement of the facts, as far as they are now before the public, seems to be required in the interest of justice both to the corporation and to the public. Trinity Church is a rich corporation, and the owner of large landed estates in this city. Much of its land is leased, on leases running from twenty-one to ninety-nine years. The tenements on the land belong to the lessees, and for their condition Trinity Church has no legal and no direct moral responsibility, since over them it can exercise no authoritative control. The seven saloons on Trinity Church property are thus owned by other landlords and so are beyond the control of Trinity Church. Since 1874 a clause against liquor-selling has been inserted in all Trinity Church leases, and we may therefore assume that the unjust reproach of co-operation in the liquor traffic cannot much longer be uttered against this church. It must be conceded, however, even in the case of these ground leases, that Trinity Church, by notifying its tenants that they must keep their tenements in habitable condition if they expect any renewal of the lease, might exert a considerable moral and financial pressure to compel observance of necessary sanitary conditions. Whether it has done all that it can do in this respect is one of the questions on which we hope the final report of the Commission will throw light.

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In addition to these ground leases, Trinity Church owns and rents from one hundred and forty-five to one hundred and fifty tenements, which are reported to be dilapidated and unhealthy. All of them require attention, and some of them should be pulled down at once. In some instances fire-escapes are lacking and the danger from fire is considerable. In many cases the buildings are not properly provided with Croton water, and Trinity Church has been vigorously resisting the law requiring Croton water to be put into all tenement-houses. This resistance is defended on the ground that the introduction of water into such tenements would involve danger from sewer-gas, running faucets, overflowing basins, leaking floors, and wet ceilings. Dr. Dix has also laid emphasis on the fact that much of this property is below Fourteenth Street; that the whole region below Fourteenth Street will eventually be absorbed for commercial purposes; and that it would not, therefore, be wise to pull down old tenements and erect new model ones in their places. It is further contended on behalf of Trinity Church, as on behalf of other landlords, that the unsanitary condition of such tenements is due to the vicious habits of the tenants, who resist all sanitary reform. We are bound to say that these defenses appear to us totally inadequate. It may not be wise for Trinity Church to build new and model tenements in a district in which the demand for residences is sure to be short-lived. But this is no excuse for maintaining tenements in such condition that the death-rate is considerably above the average. No pecuniary considerations can justify any landlord, least of all a great church, in maintaining tenements which are destructive to life and demoralizing to character. Nor is it any defense to aver that careless or vicious tenants keep the tenement in a filthy condition, and would misuse the Croton water if put in. A man or corporation that cannot give the time and attention necessary to *compel* tenants to keep their tenement in a proper sanitary condition has no right to play the rôle of landlord. Trinity Church is expending large sums of money in philanthropic and missionary work in New York City, but it ought to recognize the fact that the home is the first and fundamental institution, the basis alike of the Church and the State, and that a policy which demoralizes the home by giving it dirty, dangerous, and debasing surroundings cannot be defended or excused on the ground that the landlord's profits are devoted to Christian and philanthropic uses.

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The National Convention of the American Federation of Labor lately held in Denver received and deserved unusual attention. Eight years ago the Federation was hardly more than a paper organization of the older unions, which the Knights of Labor threatened to engulf. As the Knights have lost power the Federation has gained it, and although to-day it handles but twenty-odd thousand dollars a year, and has little direct power over the individual trades-unions belonging to it, its recommendations carry indefinite weight in the labor world. This year it had to decide the important question of independent political action on the part of organized labor. Last year's convention, it may be recalled, drafted a political programme, one of the demands of which was the public ownership of all the means of production. This programme was not indorsed by the Federation, as was so generally reported, but merely submitted to the individual unions for discussion, in order that action might be taken this year at Denver. President Gompers and Secretary Evans reported with much emphasis both against the adoption of this programme and against the formation of a labor party. "A political labor movement," said President Gompers, "cannot and will not succeed upon the ruins of the trades-union." In the Convention there was an exciting contest over this question, but the sentiments of the National officers proved to be those of the majority.

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It was felt that in the West the trades-unions might be ready for independent political action, but that in the East the great mass of members were more likely to leave their unions than to leave the old political parties. The Federation will continue to have its labor programme—including such political measures as the free coinage of silver and the National ownership of the telegraph—but will make no attempt to build up a National party. It did, however, select for its next President Mr. McBride, the head of the miners' union and one of the Populist leaders in Ohio. Mr. John Burns was present at the Convention, and his addresses aroused great enthusiasm, though some of his criticisms aroused no little opposition. The part of his public address most applauded was his condemnation of the standing army and of the Administration's proposal to increase it. "It costs less," he said, "to reduce hours than to enroll soldiers. It costs less to pay the schoolmaster than to enroll the police."

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In the temperance world the liquor interests are aggressive. In Kansas they have begun a campaign for the resubmission of prohibition, and in New York for the submission of the question of Sunday opening in the large cities. In Kansas the liquor interests point to the fact that in the recent campaign the Republican platform was, for the first time in years, silent on the liquor question, and attribute to this silence the party's plurality of thirty thousand. It seems certain that the Republican party in Kansas is less favorable to prohibition than before the secession of the Populist farmers and the accession of the conservative town Democrats. The Populists also are somewhat divided on the liquor question, partly from a desire for renewed fusion with the remnant—or rather remains—of the Democratic party (27,000 votes), and partly from a widespread preference for a system of public dispensaries (where liquor may be lawfully bought, but not drunk on the premises), rather than the present system of prohibition. Through these divisions the liquor interests hope to secure a new era of license. In New York State the movement for Sunday opening has an astonishing strength. Many sincere reformers are so shocked by the revelations of police blackmail that they are ready to legalize the Sunday opening of the saloon rather than permit the police to enrich themselves by the corrupt license system they have established. The evil is indeed a terrible one, but reformers must take counsel of courage and not of despair. Every movement for the suppression of evil brings with it the danger of the corruption of those charged with the suppression, and this danger must simply be faced and fought until the suppression is accomplished. We are ready to accept the liquor programme of submitting to the voters the regulation of their traffic, if they will make this submission as wide as the State, and make it include a right to close during the week as well as to open on Sunday. We think it probable that in this city, where two adults out of three are foreign-born, a majority of the voters would favor the sale of liquors not to be drunk on the premises during dinner and supper hours on Sunday. But we do not believe that even in this city a majority of the voters would favor the complete opening of ten thousand drinking and loafing places on the one day in the week set apart for the elevation of men. If a majority would so vote, then it is high time that the churches were thus shocked into a sense of their duties toward the city and the State.

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The local option elections in Massachusetts cities resulted, as a rule, in gains for license. The one notable exception was in Haverhill, where a license majority last year was changed into a no-license majority this, and a combination of Prohibitionists, Populists and Socialists elected Samuel L. Jewett, a Prohibitionist, Mayor, upon a platform declaring for a city dispensary where liquors should be sold at cost for medicinal and mechanical purposes. The remaining planks of this alliance platform demanded direct legislation, proportional representation, the operation, wherever practicable, of public franchises by the public, and the establishment of the eight-hour day for city employees. The disposition of the labor reform radicals to take up the temperance issue is to temperance reformers one of the few cheering signs of the times.

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Side by side with the prevailing activity in English municipal life due to the operation of the District and Parish Councils Act which has come into force this winter, a very general movement is going on for stimulating interest in civic life and still further elevating the tone and spirit of municipal politics. The churches, the schools, and the lecture platform are sharing in this movement. The working of the new system of rural local government has been the subject of scores of conferences in connection with the Established as well as the Free churches. In the evening schools, the system of teaching the duties and responsibilities of the citizen, which was inaugurated in the winter of 1892–93 by Mr. Acland, the Minister of Education, is now in good working order. Teachers have been forthcoming, and the citizenship course is being given in a large number of the night schools supported from the public funds. The new movement has already produced a large amount of literature, particularly in the form of text-books, sermons, and addresses. One of the most recent and most noteworthy of the addresses is from Cardinal Vaughan. The Cardinal calls the attention of the Roman Catholics of England to the movement which is going on, and to the new opportunities for public service, and offers some suggestions to Catholics in regard to their civic duties and responsibilities. There is nothing of a partisan character about the Cardinal's address, and some of the suggestions it contains are of universal applicability, and are especially applicable in this country at the present time, when the question of municipal government is engaging so much attention. Cardinal Vaughan is particularly anxious that in exercising the various franchises, national and municipal, his people should distinguish in their minds between party politics and the work of administration. "When you vote at a Parliamentary election," he writes, "you will properly be largely guided by considerations of party politics. The question then before you will be the kind of policy you desire to see carried into law. But when it is a matter of the administration of laws already passed, other considerations present themselves. You should then inquire, not what are the party politics of the candidate, but what are his qualifications for dealing with matters of practical administration. Is he honest and disinterested? Is he intelligent, prudent, painstaking, in sympathy with the end to be attained, and trustworthy? It is political fanaticism to determine elections that concern religion, education, the guardianship of the sick, the aged, the poor, and the health and comfort of the community, by mere party politics."

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The indignation in regard to the recent massacre in Armenia increases in both volume and intensity. In this country large public meetings have been held in New York and in several other large cities, at which resolutions have been adopted urging our Government to do everything in its power to aid the cause of religious liberty in Armenia

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and to protect American citizens. An appeal from the Evangelical Alliance was last week presented to Secretary Gresham by delegates of the Alliance. This appeal pointed out that there are now several hundred American citizens (missionaries) in Armenia, and that more than two million dollars of American money is invested in schools and colleges there. In view of such facts, it was justly urged, our Government should increase its consular representation, should aid in investigating the recent atrocities, and should go to the limit of its powers in behalf of religious liberty and personal security. Mr. Gresham, in reply, assured the delegates that it was still expected that Consul Jewett at Sivas would carry out his instructions to investigate recent events and report to our Department of State. Reports in the London papers, however, again declare that the Porte is opposed to Mr. Jewett's going with the Commission of Inquiry in an independent capacity. That England, France, and Russia will make a thorough investigation on their own account seems to be assured. The feeling on the subject is strong in London, and Mr. Gladstone's recent letter of sympathy and approval, directed to the London Armenian Society in London, meets with general approval. A very largely attended meeting was held last week in the City Temple (Dr. Joseph Parker's church), at which the conduct of the Sultan was vigorously denounced. All these protests and appeals on both sides the Atlantic are symptomatic of a universal feeling that Christians under Ottoman rule must be protected, or that civilized Europe must aid in establishing an autonomous government for Armenia similar to that of East Roumelia. So long as the Sultan is under the domination of the fanatical Ulemas, his autocratic power threatens, through such barbarous acts as have just taken place, to arouse local revolutions, and even to endanger the peace of Europe.

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Late dispatches assert that China has at length applied for peace, and that her negotiator is to be a high Government official, well known in the diplomatic service. It is believed that this arrangement has been suggested by our Ministers, Messrs. Dun and Denby. Another battle has taken place at Feng-Huang. Four thousand Chinese were defeated by fourteen hundred Japanese. Two days previous a similar victory had been won by the latter at Kin-Kwahu, and a later and greater one occurred at Hai-Cheng. The Japanese fleet is patrolling the Gulf of Pechili, and a dispatch from Chifu says that the Chinese are fearful that the Japanese may land near that place, whence they will march to Wei Hai Wei. China has now intimated to the diplomatists that she objects to military guards in Pekin, and will undertake the efficient (?) protection of the legations. Hence it is reported that the guards sent by ourselves, England, Russia, Germany, France, Italy, and Spain (about fifty men each) have been ordered to winter at Tientsin, a rumor which we trust will not be confirmed. We now know the absolute uselessness of that undrilled and undisciplined rabble called the Chinese army. So striking has been its complete cowardice that the Japanese themselves are chagrined to find no foemen worthy of their steel. In addition to a sufficient war indemnity, and the assurance of Korean independence, Japan must demand an absolute guarantee as to the conduct of China in future. Nothing short of this will mean the real opening of the Flowery Kingdom to the world. Without such a guarantee, too, Japan will have to be like the European Powers—in a state of armed expectancy. It has been rumored that Japan had decided to demand not only the island of Formosa, but also some Asiatic territory. However, Russia, long waiting for Korea if not for Manchuria, may have a word to say about that. At all events, Japan has suddenly risen out of a mere Asiatic force to the level of a European Power. She has become the political leader of the Far East. It is no longer surprising to us to read that the first army is hovering about Mukden, and the second about Niuchang, while a third force is reported to have captured a town not far from Pekin. Already the country seems to belong to the Japanese by right of their superior civilization. The rumors have been confirmed that the Chinese mutilation of Japanese prisoners was followed at Port Arthur by a retaliation in kind on the part of the Japanese. The Mikado's Government is making a rigid investigation, and "deplores as a national misfortune any transgression of principles to which it was and always will be pledged."

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The Socialists are coming more and more to the front on the Continent, and their presence in considerable numbers in various legislative bodies has been marked of late by a series of somewhat violent outbreaks in the different National Parliaments. At the first sitting of the new Reichstag, when a call for cheers for the Emperor was made, the Socialists kept their seats as a body, in spite of the most passionate imprecations and criticisms; and Herr Singer, the Socialist leader, in reply to the criticisms, declared that he would never join in cheering a man who told his soldiers that at his command they must fire upon their fellow-citizens. In the Belgian Chamber, in the course of the debate on the Royal Civil Lists, the attacks on the King were so bitter that the Conservative Deputies attempted to drown the Socialists' speeches with cheers. In the Italian Chamber violent Socialistic attacks have been made upon the Ministry, and, in revenge for the severity with which some of their numbers have been treated, the Socialist members have been unusually bitter and disorderly. This outbreak all along the line is due probably to the great additions recently made to the ranks of the Socialist Deputies in the various bodies, and to the drastic form which legislation against Anarchism is taking all over Europe. The revolutionary spirit seems to be growing, and with the advent of the Socialist party in strength in the various Chambers, a community of interest between the Socialists in different countries appears to be growing. The Conservatives may be compelled to choose between concessions which will hold political development within constitutional lines, or repression which may bring on revolutionary disorders. The situation promises to be a serious one in the near future.

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General News.——M. Henri Brisson has been chosen President of the French Chamber of Deputies.——Ex-Governor and ex-Senator James L. Alcorn, of Mississippi, died on December 20.——The Rev. George E. Ellis, LL.D., died suddenly at Boston on Friday of last week, at the age of eighty; Dr. Ellis was at one time Professor of Systematic Theology in the Harvard Divinity School, delivered one of the Lowell Institute courses of lectures, was for many years pastor of the Harvard Unitarian Church of Charlestown, Mass., and had been editor of the "Christian Examiner" and the "Christian Register."——Bishop Joseph P. Thompson, of the African Methodist Episcopal Zion Church, died at Newburg, N. Y., on Friday of last week, at the age of seventy-six; he was born a slave, and until nineteen years old was unable to read or write; he was consecrated Bishop at Louisville, Ky., in 1876, and was perhaps the most active and energetic man in his denomination.——It is reported from Rome that the Pope has finished his Encyclical dealing with the religious situa-

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tion in this country, and that it will be published within a week or two.——Frederick York Powell has been appointed Regius Professor of Modern History at Oxford University to succeed the late James Anthony Froude.

The Radical Remedy

Eagerness for more is the characteristic American vice. Political corruption is only one of the forms which this vice has taken on. Turning out a boss, or an organization of bosses, here and there, will not redeem the community, still less the Nation. The vice is in the Anglo-Saxon blood; it has been increased and intensified in America by the necessities of material civilization; it has been stimulated by foreign immigration; it has been fostered by the abolition of all caste distinctions and the substitution of the New World standard of success for the Old World standards of family and breeding. To redeem the community we must seek for more radical remedies than any which can be wrought by a mere political victory.

We must change our very conception of the ideal of life. We must reconstruct our standard of success. We must cease to measure newspapers by their circulation. We must recognize that "The Liberator," which left its proprietor as poor at his death as it was in his youth, was one of the most successful papers ever published in America. We must cease discussing the value of college education by considering whether a man will get on better in business for going to college—as though the object of college was to make money, not to make men. We must cease talking of men as failing because they lose their fortune, though they retain their honor; or of men as succeeding who have bartered away their honor in order to accumulate a fortune.

We must learn to measure the financial success of life, not by accumulation, but by distribution; not by the money which a man has, but by the use to which he puts it. To be rich and useless is disgraceful, and the richer the useless man is the more he is disgraced. We must recognize that men, not things, are the end of life, and that no material success can justify a process which deteriorates character. We must see that titles and clothes do not change character; for example, war for purposes of aggrandizement is no better than burglary. That the burglars are dressed in fine clothes, and march to martial music, and have their deeds glorified by orators and poets, does not mitigate the crime. So gambling is no more reputable because stocks are the dice; the desire to get something for nothing is a dishonest desire. No trade is an honest trade which has not for its fundamental purposes bettering the condition of both parties to it. So industries which make men drudge twelve hours a day are pernicious industries, whatever wealth they may seem to add to the Nation. Nothing can justify grinding up men, women, and children in order to make cheap goods. So the corporation which bribes a legislature in order to secure special advantages is a criminal no less than the legislator who pockets the bribe; and every man who winks at the corrupting process, whether in the directors' room of the company or the lobby of the legislative hall, is a participator in the crime.

These are all truisms which every reader of The Outlook will say yea and amen to, but they are truisms that need to be repeated over and over again—in the home, in the schoolroom, in the press, in the pulpit. To succeed is to leave the world richer, wiser, and better for having lived in it. Not until we have wrought this conception of success into politics, business, journalism, society, in short, into every phase of American life, shall we really have redeemed the community from the American vice of eagerness for more.

Reformed Primaries

The line of progress in all reform is the correction of the most obvious evils first, in co-operation with the currents of public thought. A few years ago, with this belief, we joined heartily in the agitation for the adoption of the Australian ballot system. To-day we are equally impelled to join in the agitation for a reformed system of primaries. Through the Australian ballot the public can now exercise an uncorrupted choice *between* candidates. Through a reform of the primaries it must be enabled to exercise an uncorrupted choice *of* candidates. That a better system of choosing candidates is imperatively needed is at last securing National recognition. The Reform party in South Carolina only a few months since redeemed its pledge to establish a system of "direct primaries," at which the names of all candidates should be submitted directly to all the voters of the party, instead of being referred to delegates from petty caucuses. In California, in the recent campaign, the Democratic party pledged itself to a law strictly governing all primaries, and its candidate—the only successful Democrat in the North—advocated the requirement that every citizen must vote at the primaries in order to register for the general elections. In Minnesota, also, the St. Paul "Pioneer Press" finds among the legislators-elect a very general demand for a law regulating primary elections; while in New Jersey the present Governor has recommended the very system of combining primary elections with registration which is meeting with such favor in California. Rarely before has there been so National a demand for the same State legislation.

In many agricultural districts the primary is already in some measure what it should be. Particularly in the Southern States is it the custom of the farmers to attend the primaries in almost as great numbers as they attend the elections, and the party managers are time and again required by the pressure of public sentiment to submit directly to the voters, not only the names of candidates, but questions of party policy. It was due to this custom that the people of the Ashland District in Kentucky were able to retire Colonel Breckinridge when nearly every politician favored him, and that the people of Louisiana were able to retire the Lottery when the newspapers, even more than the politicians, had been bribed to favor it. In a similar way, in the North, the New England town-meeting system—which is being also developed in the Northwest—secures in the small towns a popular control of nominations. Even more important is the gradual extension of what is known as the Crawford County system. This system, which had its origin in Crawford County, Pennsylvania, requires the names of all candidates to be published in one or more of the county papers, and then submitted directly to the voters in a duly announced primary. A correspondent in Crawford County writes us that the method has been used by the Republican party in that county for nearly a generation, and gradually extended to nearly every county in western Pennsylvania. In Crawford County two-thirds of the Republican voters usually attend the primaries. When the system was tried by the Republicans in Cleveland, Ohio, its workings were similarly successful, from the standpoint of every one except the politicians and the corrupt interests employing them. Two-thirds of the Republican voters attended the primaries, and the nominations were of an uncommonly high moral grade. But the politicians, whose power was curtailed, seized upon the

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first Republican defeat under the system as evidence that it promoted discord, and succeeded in modifying it. The result of the modifications is described in an interesting letter in another column. The party managers in Cleveland, however, have not been able to force the people back to the system of voting merely for delegates.

The line of reform which everywhere commends itself to conscience and common sense is to extend by law to all primaries the provisions which have worked so well where adopted voluntarily. The first thing necessary is to place primary elections under the control of the law, just as regular elections are under its control. The next thing is to provide an official ballot on which the names of all properly indorsed candidates for party nominations shall be submitted to the party voters. The first feature has been agreed upon by reformers for years; the second feature has rapidly established itself in favor, since the adoption of the official ballot at the regular elections made clear the best method of presenting to the voters the names of candidates opposed by the machine.

This reform is certain to be opposed by the politicians even more strenuously than was the Australian ballot, for it strikes a heavier blow at their power and patronage. Like ballot reform and like civil service reform, it must get its strength from an awakened public conscience which shall wring from legislators the recognition that the maintenance of popular government, as well as the prevention of corruption, demands that the nomination of public officials shall be taken out of the hands of the rings and given back to the whole people, to whom it inalienably belongs. This done, every appeal for civic morality, wherever made, becomes an appeal to those having it directly in their power to make public position a mark of public honor and to keep public servants faithful to the public welfare. Even did we not believe that the public would be harder to corrupt than the rings, we should still believe in this reform, for it makes necessary, at the same time that it makes effective, the education of the whole people in their political duties. But it is self-evident that the public cannot so easily as the rings be corrupted into a betrayal of the public interests. And therefore we urge this reform, equally confident that it will immediately minimize the corruption of our politics and that it will ultimately exalt the character of our citizenship.

Excellence, Not Praise

Intelligent and discriminating praise is not only grateful, but helpful and stimulating; it is good evidence that the aim in the particular work has been carried out, and that the result sought for has been attained. But praise in and for itself is neither an end to be worked for nor a result to be rested in. Like popularity, it is uncertain, and it may be delusive. Popularity is a delightful thing if it comes without seeking, and if the man who has it has no fear of losing it, and does not take it into account; but if it is sought for, or, being secured, is taken into account so as to influence expression and action, it is debilitating and sometimes degrading. Our ultimate aims ought to be entirely independent of other people. Not praise, but excellence, is the ultimate end which every worker ought to have in view. The love of praise weakens and sometimes destroys; the love of excellence clarifies the vision, strengthens the will, and brings into one's life that element of steadiness and persistency which is independent of external fortunes. The man who really loves excellence cannot be discouraged by the absence of appreciation, nor poisoned by popularity, if popularity comes. He is like a traveler whose whole heart is bent on reaching his destination, and to whom storms and sunshine on the road are almost matters of indifference. He prefers, as every healthy nature ought to prefer, the genial air and the kindly sun; but if these are withdrawn his step is not slackened nor is his purpose clouded.

To seek excellence rather than praise is not only to lift one's work above the vicissitudes of external fortune, but it is also to diminish that baleful self-consciousness which stands in the way of the growth of so many aspiring people. The man who seeks for praise primarily is necessarily always thinking of himself, because he is always wondering what other people think of his work; but the man who loves excellence has a standard far and away from himself and from others. The applause of the whole world cannot blind him when he knows that he is not attaining his ideal, nor can the silence of the world discourage him when he feels that there is coming into his work that supreme excellence which makes it the highest expression of a sincere, noble human soul. To work for praise is to depend forever on the changing moods of those about us; to work for excellence is to be lifted more and more above those moods and above our own weakness.

Editorial Notes

—It is both amusing and pathetic to read the report that a number of persons have been arrested at Hamburg for making disrespectful remarks about the Emperor's musical composition, the "Sang an Aegir." They will actually be tried for *lèse majesté.*

—We print on another page letters from two experts in the training of the deaf, taking issue with some of the views and facts in the article by Dr. S. Millington Miller lately printed in The Outlook. The whole subject is intensely interesting, and it is evident that the question as to the best method or combination of methods is not as yet finally settled.

—It is said that Congress will be asked at this session to put the Life-Saving Service on the same basis as the army and navy in regard to retirement on half-pay and pension. This is as it should be. Neither the army nor the navy does more valuable work. Last year six hundred and fifty persons were rescued from shipwreck by the Life-Saving Service, and the property saved amounted to more than seven million dollars.

—Mr. Kipling's poem which serves as the initial contribution to the Christmas issue of "Scribner's Magazine" is a piece of verse of such unusual vigor, grasp, and imaginative force that it revives one's faith in the possibility of virile poetry in this last decade of the century; and, in their way, two or three of the verses which Mr. Howells contributes to the Christmas issue of "Harper's Magazine" have a directness and reality equally reassuring to those who had begun to wonder if the verse of the future was to part company with the old-time masculine traditions of English poetry.

—The appointment of Mr. Henry Loomis Nelson as editor of "Harper's Weekly" means that the traditions established by George William Curtis are not to be abandoned, but that breadth of view, dispassionateness of temper, and ample knowledge are, in the future as in the past, to characterize the management of one of the most dignified journals in the country. Mr. Nelson has had a varied and successful experience as a journalist, he has attained a very high position in the profession, and he has also made a wide reputation by his contributions to the magazines. A graduate of Williams College and still a comparatively young man, Mr. Nelson has a brilliant future before him, as well as a worthy past behind him.

—The spirit of sectionalism seems to die hard in South Carolina. The new Governor, John Gary Evans, was born since the outbreak of the war, graduated at a Northern college, and was elected by the Reform party, which represents the "New South." Yet we find in his inaugural address this specimen of ante-bellum Bourbonism: "It has been truly said that of all the States of the Union, the citizens of South Carolina are possessed of most characteristic individuality. It is expressed by an English historian in these words: 'They are first South Carolinians, next Southerners, and lastly Americans.' This is true; we are South Carolinians from birth and choice, Southerners from principle, and Americans from force of circumstances." The State of South Carolina certainly has reason to be proud that it was the "choice" of such an American as a birthplace.

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Good Government Clubs

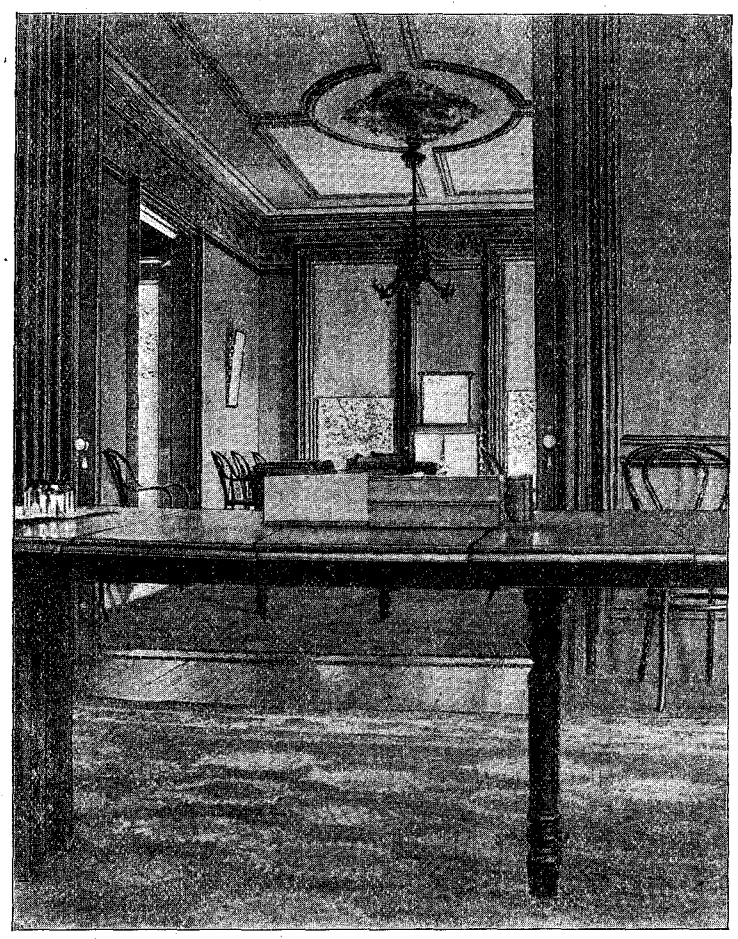
By Edmond Kelly

THE question as to who is entitled to most credit for the defeat of Tammany Hall—the City Club, the Good Government Clubs, the Republican party, the Police Department, Dr. Parkhurst, Mr. Goff, or Mayor Gilroy—is one upon which it is probable that no two persons will ever agree. It is difficult to believe that a community possessed of a spark of public spirit would tolerate the ascendency of a machine under whose reign such appointments were made as those of Mayor Gilroy, or such blackmail levied as that of the Police Department; and yet, when we look back at the triumphant re-election of Grant after the disclosure of the iniquities committed by him in the Sheriff's office, and the indifference evinced regarding all the nominees of Tammany Hall in spite of the daily revelations of the press, we cannot but recognize that there must have been some new influence at work to secure the extraordinary change of public opinion which was evinced at the last election.

In November, 1891, the effort was first made to organize opposition to Tammany in the shape of a social club; it was received at first either with indifference or derision, and when the list of members was published, the "Sun" exultingly and contemptuously remarked that it contained the same old names familiar to defeat in the People's Municipal League. Nor was the "Sun" far wrong. In spite of a brilliant gathering of millionaires at the opening meeting of the club, it was perfectly clear that the club would exert little influence if it did not extend its sphere of action beyond the walls of a club-house on Fifth Avenue. Nor was it ever the intention of those who originated the City Club to confine their activities thereto. On the contrary, the organization of the City Club was only a first step —and recognized to be a very short step—towards the ultimate goal. No sooner, therefore, was the City Club fairly put upon a self-supporting basis than the same men who originated it turned their attention to the problem of the organization of affiliated clubs in less wealthy districts of the city. They were confronted, however, with a somewhat singular set of difficulties. The Board of Trustees of the City Club would have nothing to do with the organization of any other clubs; it decided that it was unwise to hazard the success of the City Club by subjecting it to the failure or success of other organizations. The Board of Trustees, therefore, would not authorize the formation of a committee for the purpose of constituting affiliated clubs. They would consent to go no further than permit a committee to "draw up a plan for organizing affiliated clubs, and ultimately carry out such plan when approved by the Board of Trustees."

J. Augustus Johnson

This committee met week after week only to find a majority in the committee opposed to the organization of any clubs at all, the opposition taking the same view as the Board of Trustees. No plan was ever submitted to the Board, because it was believed that no plan would be approved by it. The organization of these clubs, therefore, was left entirely to the personal initiative of a few members of the committee. The statement had been made in the committee that there was probably not a block in the city in which a Good Government Club could not be organized if an attempt to do so were resolutely



Interior Good Government Club B

pushed with sufficient perseverance and energy; but it met with little or no response in the committee. The truth of the statement, however, was very soon demonstrated by the organization of the first Good Government Club by a few gentlemen residing in East Sixtieth Street. While these gentlemen were deliberating, framing a platform and constitution, securing membership and equipping a club-house, now known as Good Government Club A, Dr. John P. Peters in Harlem made a similar attempt in the Twenty-third Assembly District. This club is now known as Good Government Club B. The letter C was reserved for the district just south of the Twenty-third District, that is to say, the Nineteenth; but here an attempt was made to take the remnants of an old County Democracy Club, called the Riverside Club, and convert it to Good Government Club principles. The result was as might have been expected —a complete fiasco. Mr. R. W. G. Welling, however, was more fortunate in the Eleventh District, where he and a few others organized what is known as Good Government Club D, which secured last year the nomination and election of Mr. Sheffield to the Assembly, and therefore is entitled to credit for the good work done by Sheffield in the

Dr. John P. Peters

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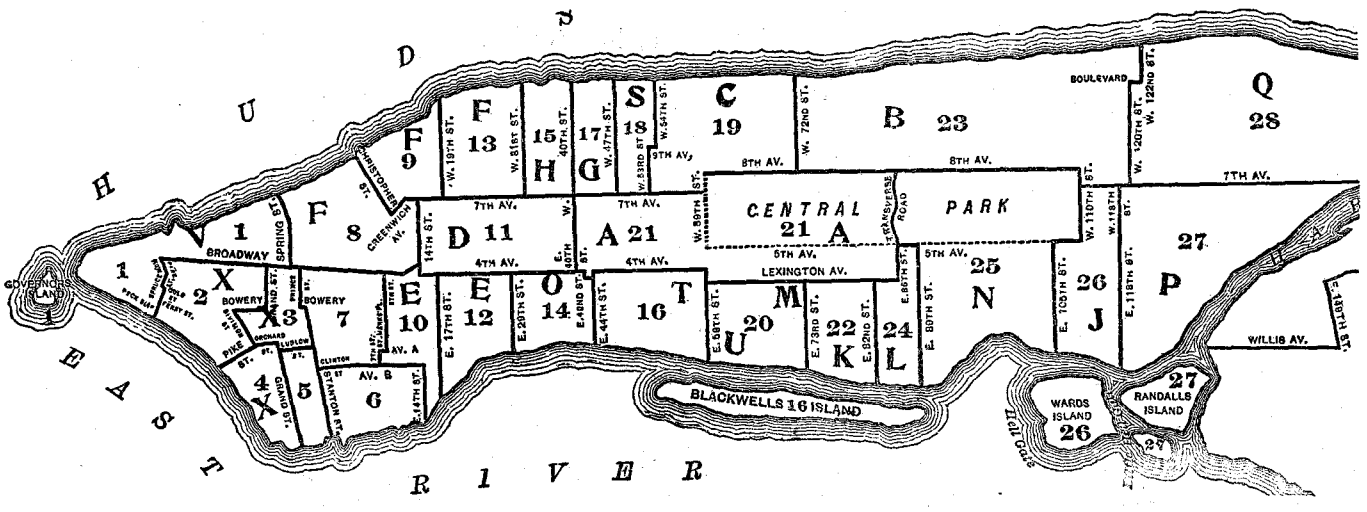

Good Government Club Map of New York

The Assembly Districts are indicated by the numerals; the Clubs by their letters. The region above the Harlem (not shown on map) is covered by clubs Q (Twenty-eighth District), W (Twenty-ninth District), and R (Thirtieth District).

Legislature. The next effort was made by Messrs. J. Augustus Johnson and Charles M. Perry in the Tenth, Twelfth, and Fourteenth Districts, and now bears the name of Good Government Club E. Messrs. John P. Faure and S. Carman Harriot next undertook the organization of a club in the Seventh District, now known as Good Government Club F, and Mr. Harriot became so encouraged with his success in that district that he immediately proceeded to scatter Good Government Clubs all over the city, and, with the efficient support of Mr. R. W. G. Welling as Chairman of the Affiliated Clubs Committee, laid the foundation of some half a dozen more clubs in the vicinity of the clubs D and F. In the meantime, overtures had been made to the organizers of the German-American Reform Union. Messrs. Carl Schurz, Oswald Ottendorfer, Van Briesen, and Gustav Schwab were induced to write a circular-letter recommending the American citizens of German extraction to organize German Good Government Clubs. Mr. Ludwig F. Thoma was employed by the Affiliated Clubs Committee to push this movement, and he did so with vigor and efficiency. Mr. Welling secured from the City Club an appropriation which enabled him to secure the services of two active young men, and, what with their activity, his own, and that of his committee, there have been at last organized no less than thirty of these clubs.

R. W. G. Welling

As soon as the necessity for concerted action was felt, the Good Government Clubs sent delegates to a convention for the purpose of drawing up a constitution for the so-called Council of Good Government Clubs. This constitution contains the usual provisions regarding representation, determines the powers and duties of the Council, the conditions on which clubs are to be admitted to the federation, how they may be expelled therefrom, and how nominating conventions are to be held. Mr. J. Augustus Johnson was elected President, and Mr. Preble Tucker Secretary. In the early part of the present year the Good Government Clubs felt the importance of nominating candidates who would secure the support of all citizens and factions opposed to Tammany Hall. A convention was held in May for the purpose of nominating candidates. The nomination of candidates was deemed premature at that season, but a campaign committee was formed, with Mr. Harris Roome as Chairman, which rendered yeoman service to the cause. The leading spirits of this committee remained in town during the entire summer and conferred with the leaders of the respective parties, thus preparing the way for the organization of the Committee of Seventy through the initiative of Mr. Gustav H. Schwab, acting on behalf of the Chamber of Commerce.

S. Carman Harriot

Such is a meager history of the events which preceded the downfall of Tammany Hall. It but faintly, however, describes the real forces at work throughout this season. What the Good Government Clubs contributed to the campaign was, in the first place, to bring into the field of politics a membership of over seven thousand men, mostly young, who had never been in politics before, and who entered it for no purpose save that of destroying a corrupt partisan ring. In the second place, these young men were brought together in that closest of all organizations—the social club. In the third place, these local organizations, each with a strong sense of independence, were nevertheless animated by a common purpose and yoked together for united effort by representation in the Council of Good Government Clubs. The atmosphere created by the enthusiasm of these united efforts gave those citizens who had lost hope some reason for believing that the overthrow of Tammany was not, as was often described by the "Sun," "an iridescent dream." When the villainies of Tammany Hall were taken up by the entire press and illustrated by the splendid efforts of Dr. Parkhurst, Mr. Goff, and the Lexow Committee, the discontent and despair of previous years gave way to resolution and hope, and these are the moral elements that bring about great popular victories.

John P. Faure

But the work of the Good Government Clubs was not confined to mere moral education. They were extremely efficacious in securing what would have been good legislation but for the iniquitous vetoes of Governor Flower, and they provided a corps of watchers at the polls which did the work of preventing fraud at the polls with a completeness never before attempted in the city of New York. The manual on the election law published by the City Club was to be seen in everybody's hand on election day, and the Good Government Club badges, which abounded about the polls, for the first time gave the citizen reason to hope that the votes he cast might ultimately be counted.

Nor does this sum up the benefits to be derived from this organization of Good Government Clubs. An essential difference between the present movements and all previous citizens' movements in New York and elsewhere is

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that this one is organized upon a permanent basis. All these clubs are self-supporting; they have headquarters to which their members resort throughout the entire year, and in which they will continue to meet. Committees have been formed for the purpose of keeping watch over the various departments of the city, and discussing bills for promoting their efficiency. Such work as this cannot but keep alive the spirit of civic pride and the sentiment of civic duty, to which alone can the recent victory be attributed.

Moreover, they are perfectly conscious of the work that emains for them to do. Tammany is stunned, not killed; the work of destruction is still to be completed. Moreover, the Republican party, which is already beginning to claim the victory, cannot be trusted to give us good government, any more than Tammany Hall. The character of the Mayor put in office by the citizens' movement is of course a sufficient guarantee for the present against the partisan use to which the Republican party has heretofore put such victories as these; but it now becomes the duty of the Good Government Clubs to stand by their Mayor in the conflict which must inevitably arise between himself and his own machine if, indeed, he proposes to carry out the programme laid down by the Good Government Clubs and the Committee of Seventy. This is the work which is still before us; this is the work which will, more than all things, test the efficiency of our organization.

The accompanying map gives a description of the Good Government Clubs actually scattered about the city. It will be observed that the lettering follows no consecutive order. This is due to the fact that the letters were allotted in historical order, the first club organized taking letter A, the second the letter B, and so on. The lettering, therefore, furnishes a clue to the order in which the clubs were organized.

All these thirty clubs have headquarters the extent of which varies with the district. The younger clubs have, of course, less elaborate headquarters than the older. The two finest club-houses are those of Club A and Club B. Club A is situated on the corner of Fifty-eighth Street and Lexington Avenue. It has several parlors, committee-rooms, reading-rooms, and a billiard-room, all of which are attractive and well frequented. The club-house communicates with Vienna Hall, one of the largest halls up-town, which serves the Club as a meeting-room on important occasions.

Good Governmen Club B's house is a comfortable one, surrounded by spacious grounds, and is located at 70 West One Hundred and Fourth Street. It is the working headquarters in the Twenty-third Assembly District and in its vicinity on the West Side. It has a reading-room, supplied with the principal dailies, weeklies, and monthlies. It has a library and a billiard-room (the latter having both billiard and pool tables) and other conveniences of a social club. The house is open to members from eight o'clock in the morning until midnight, Sundays included. These five hundred members are both Republicans and Democrats in National and State politics, but all are heartily at one in the desire for good city government. The initiation fee is one dollar, with monthly dues at fifty cents, the same as at most of the Good Government Clubs. A few, however, charge but twenty-five cents a month, in order that those of very limited means may be attracted to membership. Though frequent entertainments are provided for members and their friends, it is by no means intended that any social features shall predominate. Each club is a separate organization distinct from every other, and connected with the remaining Good Government Clubs only by community of aim and representation on the Council.

The only requisite of membership is that a man should be of good character and be a believer in the political principles advocated by the system. These principles, in a word, are: Separation of municipal government from National politics; public office a public trust, and fitness for office the only qualification therefor. The crusade of the Good Government Club system is specially directed against spoilsmen and partisanship. All those, therefore, who want good government as distinguished from ring rule will help the cause by joining the club in their district, and, whatever their station in life, they will be sure of a hearty welcome there.

The Newspaper Proprietor

By Arthur Reed Kimball

I was sitting one day in the office of the assistant business manager of one of the largest metropolitan newspapers of the country. I asked a question about a certain member of the staff, and the reply was: "I do not remember whether he is still with us." On the desk lay a catalogue of the employees of the establishment, containing perhaps six hundred names, for ready reference. After hunting up the particular name, the manager turned to me and said: "Look here, at this list of heads of departments, about twenty in all. Of the twenty men who were here when I came, less than a year ago, only six are left. I had not thought of it before, but that's the fact. My turn, very likely, will be next. I accepted a big salary to come here, one so much bigger than is usually paid for such a place that I can afford to be discharged to-morrow."

It was not "to-morrow," but some six months after our interview, that my friend's turn came. Constant shifting and change was part of the system on which that newspaper property was managed, and successfully managed, too, from the standpoint of mere money-making.

The incident was recalled at the time of the death of John Walter, the proprietor of the London "Times," a man who "has been, on the whole, for more than forty years the most powerful individual in England," as Mr. George W. Smalley said of him in some interesting reminiscences and comments contributed to the New York "Tribune." No contrast could be greater than a contrast between the management of the London "Times" under Mr. Walter (as described by Mr. Smalley) and the management of the metropolitan paper referred to—a paper to some extent a type of success in modern American journalism. As the manager of a great newspaper property Mr. Walter is pronounced "just and considerate." He pensioned in their old age those employees who had served the "Times" faithfully. When it became necessary to supersede an employee, it was always done in a way, if possible, that spared his feelings. "He was the arbiter of every man's fate, and every man knew that his fate was in safe and honorable hands." He was the real controlling power in the management of the "Times"—the real "Thunderer"—even in the days of the great Mr. Delane. But he gave Mr. Delane wide latitude, exacting no petty subservience to his own whims. As regards the public he tried honestly to "live up" to the ideal of his father, thus expressed, in conducting the "Times:"

> To recognize commerce and industry as the true source of the greatness of England; to uphold the cause of humanity and freedom; to spare no efforts in the collection of intelligence and no pains in securing its accuracy and authenticity; to discuss public affairs with moderation, good sense, and a single-minded regard for the welfare of the country, the stability of its institutions, and the maintenance of its position among the great powers of the world.

In short, the late Mr. Walter felt fully the many responsibilities involved in the control of the most influential newspaper of the world—toward his employees, of just and considerate treatment; toward his editor-in-chief, of retaining ultimate control while conceding large liberty of action and decision; toward the public, of maintaining a high character of news service and comment.

Now compare that idea of newspaper proprietorship with the views governing the proprietorship of a modern "enterprising" American newspaper in a big metropolis, such as is shown in a constant readiness to discharge any employee offhand as the proprietor's whim may dictate. Such a proprietor, of course, recognizes no obligations to his employees, except such as may be enforced in damages through the breaking of a carefully drawn contract. Every working newspaper man knows the demoralization to all high ideals of journalistic work characterizing an office where

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exists this system of constant change from any cause or no cause at all. The great public may be tempted to think that this is a matter not concerning it at all. But, in the first place, so unscrupulous a system makes unscrupulous newspaper men—its tendency is inevitably in that direction; and, in the second, the newspaper proprietor who disregards on system his obligations to his employees is not likely to regard his obligation to the public to furnish a truthful, clean, and fair newspaper for their patronage. As a matter of fact, as every one knows, the news pages of such a journal as has been described are more often than not colored, from the first head-line of the first page to the last item on the last page, to suit the "policy" of the proprietor—meaning by "policy" his prejudices, native or perhaps paid for in cold cash. Indeed, under this system modern metropolitan journalism has come to such a pass that when some public man makes a speech it is a difficult task to separate what he actually said from what the reporter attempted to make him say, to suit the "policy" of the proprietor—a subject cleverly discussed in the "Point of View" department of a recent "Scribner."

It is well to bring home the responsibility for such irresponsible journalism where it belongs—namely, to the proprietors. The public should understand that the often-scored "inaccuracies" of reporters and "sensationalism" of editors are only incidentally responsible for the status of modern metropolitan journalism. Editors and reporters, no doubt, ought to be men of too much conscience to submit to a system so dishonoring to journalism. But, having drifted into the business—often with the highest purposes—and having no other way at hand of earning a livelihood, they take the business as they find it, with all its demoralizing conditions, in a spirit of not inexcusable cynicism.

The lack of a sense of responsibility among many metropolitan newspaper owners—these comments are confined to metropolitan journalism, because the conditions of provincial journalism are so entirely different—can, of course, be traced back to St. Paul's root of all evil. The world has just waked up, one might say, to the almost fabulous sums of money to be coined out of a modern metropolitan newspaper, if so conducted as to secure the patronage of the masses. For their patronage means circulation, and circulation means column after column and page after page of advertising, and such advertising means, of course, a colossal fortune for the owners of the newspaper. To make a newspaper, not a great organ of public opinion, but "a great property," is one of the significant phrases now in common use in journalism. Where a fortune is at stake, scrupulousness as to method is not, of course, to be looked for. Thus it comes about that journalism as a business dominates journalism as a profession—if the term "profession" can be applied at all to journalism under such conditions. The real purpose of such journalism is cleverly concealed under an apparent all-consuming desire, reiterated over and over again, to "serve the people," to be the "people's paper." However great the vulgarity of a sensation, however unwarranted the attack on a public man, however cruel the public exposure of some family scandal, it is all done professedly in the "people's interest." The "people's favor" is courted in brazen fashion. Such simulated disinterestedness needs no discernment for its detection. The humbug of it he who runs may read in an equally trumpeted glee over increased circulation and advertising verified in amusingly placarded affidavits.

Of course, in what has been said the reference is to an extreme type, the tendency of such competition being necessarily to demoralize more or less all newspaper proprietorship, even that which is conscientious. On the other hand, there are conspicuous instances in metropolitan journalism where self-respecting, conscientious ownership has received its reward, not only in public respect, but as well in the solid character of the property established.

Another hopeful sign is that, in the process of evolution, success begets a desire for respectability. Mr. Howells recognizes this in "A Modern Instance" where he makes Bartley Hubbard say, after recounting various schemes to make a newspaper circulate, "Then I shall 'clean up' and live like a gentleman." The newspaper proprietor who has made money next desires influence, and this cannot be reached by ingenuity in sensationalism. Influence implies character, just as truly in journalism as in every-day life. A newspaper's character comes by slow growth, just as does a man's. The realization of the money-making power of a metropolitan newspaper may be at first demoralizing. But in the end it seems sure to work out a distinction between the money-making newspaper and the newspaper of character, and thus to bring home to the newspaper proprietor his responsibilities and his opportunities.

The late John Walter could not have been "for more than forty years the most powerful individual in England" had he been a mere money-maker. And no amount of money could have bought for him his unique power. That is a solid fact to be reckoned with in determining the future of journalism.

The Bible as Literature

VI.—The Love-Song of the Bible

By the Rev. William Elliot Griffis

In Two Parts—I.

I propose in this paper to give my reading and understanding of that book in the Hebrew Bible called Shir Ha Shirim, or the Song of Songs. I find this poem, of about five thousand words, set between the books of Job and Ruth, in the middle of that division of the Hebrew Bible which is outside of the Law and the Prophets, and called by Jesus "The Psalms," and by the rabbis Kethubim—that is, mixed or varied scriptures or literature. In the English Bible I find it almost in the middle of the Old Testament. In the Hebrew sacred library I read a history of the nation which is especially full and rich concerning the time of the empire of David and Solomon. I also find laws, traditions, customs, poetry, prophecy, which reflect with marvelous exactness, color, and vividness the life and the thoughts of the people, both in the palace and in the hut. It is in the light of this literature and in accordance with the general story of the Hebrew people, especially in the time of Solomon, that I read, interpret, and form my judgment concerning the Song of Songs, and not according to a system of notions or an interpretation invented by those who were alien to the Hebrews and to their literature, a thousand years later.

On studying the literary structure of the poem, and paying close attention to the refrains, versicles, parallelisms, and careful use of peculiar words and technical terms, withal noticing the differences in the speeches and dialogues and the diverse characters represented, I conclude that the poem is a drama in which there are three principal characters: one is a royal lover, King Solomon; another is a rustic lover who has won and who ultimately holds the heart of her who is the chief character—the Shulammite. The movement progresses in five acts and fourteen scenes, culminating in a happy marriage and the enjoyments of the nuptial festival.

The opening scene is in the royal harem. Solomon has made a collection of beautiful women, not as a monster of lust, but with much the same purpose and motives as men to-day collect fine horses, or it may be elegant paintings or statuary. The scene is ushered in with a company of elegantly arrayed women. We hear the prattle of these ladies, whose aim and ambition of life is to win the favor of their royal lord and master. One sings, "Let him kiss me with the kisses of his mouth;" another, in indirect address to her royal lover, cries, "For thy love is better than wine." Again in chorus they sing,

> Thy name is as ointment poured forth;
> Therefore do the virgins love thee.

Again the song breaks out, "Draw me," and the chorus answers, "We will run after thee." Again the song, "O that the king would bring me to his chamber!"

Again the chorus sings, each lady agreeing to sink all

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jealousy and congratulate the fortunate one elected by the king with an invitation to his presence:

> We will be glad and rejoice in thee,
> We will make mention of thy love more than of wine:
> Rightly do they love thee.

Thus with song and jest do the harem beauties talk of their lord, Solomon, when, lo! among these splendidly arrayed "Daughters of Jerusalem" is ushered a sunburned country lass. She is from the village of Shunem, or, as later spelled, Shulam. Solomon has seen her, and invited her to his harem. Among these luxurious ladies, after due attention to the arts of the harem, even as Esther was prepared for Ahasuerus, she will be appareled and perfumed for the king's presence. Hear her modestly and shyly say, "I am black." "But comely," they answer. "As the tents of Kedar," she says. "As the curtains of Solomon," they flatteringly insist. "Look not upon me, because I am swarthy, because the sun has looked upon and burned me. My mother's sons were incensed against me, they made me keeper of the vineyard; but mine own vineyard have I not kept."

Thus, after the Oriental fashion, with profuse and self-deprecatory apologies, the rustic maid enters the harem. Homesickness comes quickly upon her, and she is overheard by the harem ladies talking about her own true lover, who is afar off feeding his flock. The "Daughters of Jerusalem," nettled at the idea of her not being pleased to be among such splendid company, reply, and perhaps with a touch of sarcasm, "If you do not know, O prettiest of women, go along, away among the footsteps of your lover's flock, and feed the kids beside the shepherd's tent."

The dialogue of the women ended, the scene changes from the harem, and the Shulammite finds herself before dread Solomon, who makes love, in truly condescending style, very much as he would examine a new horse or think of a new purchase. He addresses her by a word that does not suggest burning passion. He compares her to one of his mares. After speaking of her comely cheeks and plaits of hair, he promises to adorn her neck with jewels, and make her braids of hair brilliant with gold and silver. Yet the maiden thinks only of her betrothed lover who is far from her. She calls him by pet names; he is her "spikenard," he is her "bundle of myrrh" of which she makes a bosom bouquet; he is a "cluster of henna-flowers;" she applies to him the term "beloved" (*dod*), which she never throughout the poem applies to Solomon. The King praises her dove-like eyes, using the word "my dear" or "my love," which throughout the poem is contrasted with her term of endearment, "my beloved." To his flattering words are opposed her remembrances of the outdoor trysting-place, the bower of greenery, the beams of which were cedars, and the rafters firs. As for herself, she tells the King that she is nothing but a little Sharon rose, only a valley lily, though Solomon gallantly responds that she is "a lily among thorns." To herself she names the apple-tree among the trees of the woods, likening to this rich and fruitful tree her beloved, who so often brought her to the vineyard-house, spreading over her the banner of love. Homesick and lovesick, she remembers his caresses in the days of her country life and freedom. Then follows that refrain which is properly translated in the Revision. Occurring several times throughout the poem, it divides one act from another and gives the spirit of the whole book. She adjures the ladies of the harem, by the creatures most free and untrammeled in nature, the roes and the hinds of the field, that they "stir not up, nor awaken love, until it please."

The second act is one of memory and reminiscence. Although this matchless drama may actually have been sung and represented at ancient Jewish weddings, yet it is less logical in historical and chronological sequence, less like the perfect development of a Greek drama, but represents rather the development of the feelings of a woman's heart. It is an emotional, an ethical drama; its culmination is toward a truth, a doctrine, *chokma* or wisdom. In a word, it is in hearty accord with the Hebrew genius and with the spirit of the wisdom literature of the Bible, as well as in harmony with Israelitish history, life, thought, and custom.

"The voice of my beloved." She is back in her country home. She hears the voice of her lover, who is active as a gazelle. Through the lattice he shows himself. He tenderly addresses her. He bids her rise up and come away. He describes springtime and the dawning of a new world of beauty. He calls her his dove. He wishes not only to see her face but to hear her voice, and so she sings the vineyard song, a fragment of which we have on the page before us, and which probably for a hundred springtimes echoed on the Palestinian hills:

> Take us the foxes, the little foxes, that spoil the vineyard,
> For our vineyards are in blossom.

How differently she answers *this*, her shepherd lover—"My beloved is mine, and I am his."

In the next scene, which begins with the third chapter in our modern division of the book, the scene is laid in dreamland. We have here the first of several visions of the night which come to her while her thoughts are disturbed as she dwells amid the new and strange surroundings of the palace and of Jerusalem city, which is full of streets, of broadways, of police, and strange characters from many lands. "By night on my bed I sought him whom my soul loveth." In her dream she goes out into the thoroughfares of the city. Guilelessly she asks the watchmen if they had seen her lover. Only a little while after leaving them she finds him, she seizes him by the hand and takes him into her mother's home; that is, in the space and time annihilation of dreams, she is immediately out of Jerusalem and into her country home under her mother's roof. The act and scene conclude with the refrain as before; the harem ladies, "Daughters of Jerusalem," are adjured by the free gazelles not to excite or incite the passion of love, by either bribes, cajolement, or threats, until love spring spontaneously.

Solomon, receiving no encouragement from the beautiful girl whom he has invited to join his harem, and piqued at finding her thoughts still dwelling on her country lover and home, now resolves to make her a princess and wed her, lifting her far above the grade of the ordinary maiden or palace attendant, or of concubine—that is, of lady with servants—and to give her a place among his "threescore queens." We find him arraying himself as a bridegroom and giving the Shulammite a place in the royal palanquin.

Act third begins with the procession, about which various citizens of Jerusalem are asking questions. One inquires, "Who is this that cometh up out of the wilderness?" Another answers by telling of the gorgeous traveling car of the King, surrounded by his splendid body-guard of sixty veterans. Another describes this magnificent body of cavalry. Another notes the palanquin, its outward splendor and its inward decoration—the beautiful girl who has moved Solomon's ambition and passion. Still another bids (not the inmates of the harem—Daughters of Jerusalem—but) the ladies of the city—the "Daughters of Zion"—to go forth and behold King Solomon as he enters the city wearing the crown which his mother once placed upon his head when he wedded a queen.

Scene second, opening with the fourth chapter in our division, reveals the royal lover once more making suit. His words are those of a well-bred man of luxury and civilization, and his praise of the Shulammite makes a beautiful poem, a sonnet full of lovely phrases and references to things before the eye of a man accustomed to the polish and splendor rather than the toil and simplicity of life. Between his vocabulary and range of ideas and that of the rustic lover we find as much difference as between the table luxuries of the Norman—beef, veal, pork, mutton—and the ox, calf, swine, and sheep of the Saxons; the conquerors enjoying the delicious product on the table, while the conquered lived among the hoofs. The lips of the fair damsel are as a "thread" of scarlet, her temples are like a "slice" of pomegranate; her necklace of coins reminds him of the comely "tower of David," on which the round shields of the veterans are hung as trophies; she is all fair, and in her is no spot. But her answer (misplaced in the sixth verse) is that she prefers to get herself away to the mountain of myrrh—a reference to her home and lover.

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The Home

Man's Sword and Shield

The resolution season opens next week, and continues in ratio to the will-power of the maker. Resolutions would be a fair test of one's will-power were it not for the accumulation of habits. To a discouraging degree resolutions are the toys of habit. Yet, by a strange antithesis, they may develop habits. It is this that encourages one to make them. This blotted page of each new year!—how we rebel against it! How unfair it seems that, when experience has clarified our mental vision, and its result is the decision to choose new paths, the tyranny of habit often deprives us of volition! But if habits usurp the power of will, we count for little either to ourselves or the world.

A man's righteousness is not measured by his sinlessness, but by his victory over sin, over temptation. If he has no temptation he can have no victory, for he has fought no battle. The man who floats into heaven with a current is not the man whose entrance wakes the angelic hosts to songs of joy. In our innermost souls we reverence him who has overcome sin—the man who has changed the power that made him a sinner into the victor over that sin. He is indeed fortunate whose inheritance, environment, and education have all been in harmony with the laws of right. His presence, and the consciousness of him, makes this world more attractive; but we know that the salvation of the world depends on the overthrow of sin, public and private, for this means the evolution of universal righteousness, based on the love of God, who is himself truth and righteousness. Every resolution that controls the man, that makes the habit of right finally the law of that man's life, counts so far toward the universal victory over sin.

A Miniature Reference Library

By Tudor Jenks

To the general reader, and to every student or writer, the reference-books are a more pressing necessity every day. When "good King Alfred ruled the land," there was not so much to know, and butcher, baker, and candlestick-maker found rule of thumb enough to live by. They had no books, and therefore needed none.

To-day man has become the "reading animal," whose book, magazine, and newspaper are his daily bread. But this daily bread requires digesting if it is to nourish the mind; and to break up, to assimilate, to absorb, demands a complete apparatus, of which the reference library is an organ of importance.

The Czar of Russia dies, and we hear of the "Romanoffs." Japan advances toward "Moukden." M. de Quelquechose is elected to the "French Academy." So much our periodicals tell us, and we are glad to know so much; but these quoted words stand for certain mental entities that are quite likely to be vaguely defined, and to need intensifying.

It may be that the perfect man arises and goes to the library or to the book-case for the needed information; certainly the average man prefers to remain seated, postponing his researches to the more convenient time that coincides with the Greek kalends. If the reference-books were at hand, and were small, and would tell briefly what is required, even the average man might often stop a moment to make sure of a word or a date, to clear up a doubt or to correct an impression.

I have found a number of small reference-books that serve the purpose of the general reader admirably, and perhaps others might be glad to know about them. Surely there is no reason why books of this sort should not be mentioned outside of advertising pages, when no one hesitates to name and praise books of prose and poetic fiction.

To begin with encyclopædias. There are two tiny ones that are excellent: the "Pocket Encyclopædia," published by Estes and Lauriat, and the "Miniature Cyclopædia," published by the Cassell Company. Both of these are general in scope, and, through abbreviation and a system of symbols invented by Dr. Kürschner, their compression is marvelous. If their contents were written out in full, the amount would probably be quadrupled in extent. Thus, taking the word "Romanoffs" for an example, I find in the Cassel: "fam. of Russ. czars, 1613–1730, fnded. by Michael Feodorowitch; ended w. grd.-son of Peter the Great." This reference was chosen at random because mentioned above.

Either of these little pocket volumes—and they *are* pocket volumes—is good, and there is little to choose between them; both will solve all ordinary questions for which one goes to the encyclopædia. Besides these there is the "Pearl Cyclopædia," published in America by the Putnams; but this book does not cover quite so broad a field, and, on the other hand, goes more into detail within its own range. It contains no biography, no geographical names as such, no botany or other purely scientific vocabularies—confining itself to general terms, names of battles, treaties, laws, societies, and institutions. For instance, it does not give the name "Napoleon Bonaparte," but it presents a detailed history of "France," including Napoleon's career, in twenty pages of fine print, excellently condensed. This little book of over 660 pages is preeminently a literary and historical handbook, containing much not elsewhere available.

All three encyclopædias can be bought for about $3.50—any one for about a dollar.

Next to these in importance I would rank the pocket atlases, in which there is some choice. Putnam publishes one for a dollar, containing excellent maps that are perfectly satisfactory except for one reason. America is not fully covered, appearing only in large maps—three to the United States; while England receives the lion's share of attention, as is proper in this, originally an English publication. The "Multum in Parvo," brought out here by Stokes, is of the same class, and one is about as good as the other. Both are finely printed, clear, and well indexed, and contain statistics. They are well worth the dollar charged for them.

An American pocket atlas can be bought for less than fifty cents, and, with either of the English ones, gives an excellent set of maps. There is also a Gazetteer of the same size as the little atlases, but for the average reader it is not so necessary.

If a little dictionary is required, the choice is a wide one; "Jenkins's Vest-pocket Lexicon" is very small and convenient, but omits the commoner words, giving instead many foreign and peculiar terms. The "Webster Dictionary and Vest-pocket Library" takes the opposite course, preferring to omit uncommon words and to give mainly the "plain English," and paying much attention to pronunciation. The latter also adds a number of distinct departments. Webster's and Worcester's dictionaries can be found endlessly condensed and abridged for all tastes, and each publishes a dainty pocket edition.

Then there is another class of encyclopædic books, devoted to tables, statistics, figures, and "useful knowledge." The Harpers issue "Everybody's Pocket Encyclopædia," a neat and useful handbook of varied information, especially good for dates and tables, but of wide scope. Of cheaper books there are several—"The Little Giant Cyclopædia," which is well arranged and complete; "Edison's Encyclopædia," "Conklin's Handbook," "Blaine's Handbook," all three excellent for interesting bits of information; and doubtless others. These manuals are less pretentious than the more expensive books, but they admit much knowledge not easily found elsewhere. They are issued in different forms, but the usual price is about twenty-five cents, and the editing is reasonably careful and accurate.

In foreign languages there are similar little dictionaries

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and encyclopædias; but I will mention only Dr. Bellows's expensive but very valuable French-English pocket dictionary, a wonder of condensed accuracy, and Larousse's single-volume French dictionary, which contains a second part given up to proper names, which is full of information, and well illustrated.

Almanacs are useful, and are each year improved. For current events, the "World Almanac" is worth most to the general reader, since it covers the widest field; but the "Tribune Almanac" is very full on political events. Hachette & Co. publish a French Almanac that is superior in amount of information and excellence of execution to any similar work in this country. It covers all subjects, from secret alphabets to veterinary medicine, and is finely illustrated.

Of course no one needs all these books. But I think no one would be sorry for getting at least one of the encyclopædias, one atlas, and one of the handbooks.

Three or four dollars will put at one's elbow a portable little library that will instantly answer just those queries that leave one's reading vague instead of definite.

Froude says that Buckle had "the art that belongs to men of genius; he could present his opinions with peculiar distinctness." And surely the first step to distinctness of thought and expression is distinct knowledge; and the first step to distinct knowledge is ready access to sources of information.

Even if the general reader does not care to read with discretion and understanding, the student or the writer needs no argument to convince him that a small book of reference that *is* consulted is better than the bigger book to which one must be driven.

Straws, Opportunities, and Restrictions

The progress of women was never more clearly shown than in the programmes arranged by two prominent clubs, one of them being a noted club of New York City, and the other the most prominent club in Michigan.

The New York programme for the coming winter is as follows: "The Growth of the City, and its Effect upon Civilization;" "The Debasing Agencies of City Life;" "The Elevating Influences of City Life;" "Waste in Cities and Economic Remedies;" "Banded Charities;" "The Complications of Modern Society;" "Civic Architecture and Public Art;" "The Influence of Journalism in City Life;" "The Office of Clubs in City Life;" "The Responsibility of the Citizen;" "Country Life Viewed Through City Eyes;" "The Ancient City, and the City of the Future." The Michigan Club has chosen for its programme: "The Building of a House;" "From Cellar to Attic;" "The Use and Abuse of Ornamentation;" "Homekeeping vs. Housekeeping;" "The Chemistry of Cookery;" "Hygienic Values of Different Methods of Cooking;" "How May Modern Methods be Improved?" "How to Select and Purchase Food."

The most bitter enemy of women's clubs would have to acknowledge, on reading these programmes, that the members of these clubs were not wasting their time either in preparing the papers or in listening to them when read. There is no question that much of the work done in women's clubs is elementary, and must be elementary in the nature of things; that in some clubs the work will remain elementary work for a while longer. The majority of women's clubs to-day, in their programmes, which are well thought out, and arranged for weeks and sometimes months in advance, show an enlarged interest and enlarged sympathy, intellectual development and comprehension, and, what is even more important, a realization of the value of science and public spirit as applied to home-making. It has been said that a woman's club is the college for the woman who had not had the advantages of college education. Of course this is a forced statement. A college presupposes direction, control, examination, and compulsory study. The programme of a club—the discussion of that programme as well as the presentation of the subjects—represents the untrammeled intelligence of its membership, and is at once the expression of its intellectual, its æsthetic, and its ethical standards. While it is true that a genius cannot invest the entire membership of a club with her own royal mantle, it is equally true that the harmless nonentity cannot put the stamp of her own inanity on the club. A club cannot live up to its geniuses, nor will it sink to the level of the small percentage of colorless atoms which help to swell the list of membership. Its programme, then, is to the club what Congress is to the United States, what the Legislature is to the State, what the aldermen are to the city—representative of its average of intelligence, neither more or less. It is this that makes these programmes significant. The fact that a body of women should consider the scientific questions relating to the home or civic subjects of so much importance as to demand the attention of the club's membership for an entire winter is indicative of the range of interest, education, intelligence, of that club membership.

The day has gone by, in women's clubs, when the ladylike presentation of a literary subject satisfied the souls of the members. We have passed the period of ladylike presentations of literature, of art, of economics, and have come into the stage of development where the best that the world has to give is just good enough for a woman's club. The encyclopædia no longer furnishes the essay. Women read and digest, and then present their subjects, and those who fail to do this are the ones who fail to leave an impress on the life of the club of which they are members, and pay the penalty in poor audiences when they are to appear. Life, not books, is the theme of to-day.

The next advance in the development of women is going to be shown in the shortening of the order of exercises at club meetings and at meetings called to consider philanthropic or charitable enterprises. Every one knows that at present more time is consumed than the majority of women can afford to give. There are reports to be read, and usually two or three or more speakers. Very rarely can a speaker be found who in fifteen minutes can present a clear-cut, concise, comprehensive statement on any subject. The result is that too often the programmes are pieces of crazy patchwork that no one has had the time to embroider together. The pieces are simply sewed together, and rough edges, and want of harmony, and entire lack of comprehension of the previously uninformed in the audience, are the result. An hour and a half is a long enough time to hold a meeting. Two hours is just one half-hour wasted, for in two hours the air in most club-rooms and small public halls becomes thoroughly bad. The audience grows restless because of a prolonged programme; many have to leave to catch trains or keep other engagements made on the delusive hope that this meeting would keep to time. We shall accomplish more when we learn to have fewer speakers; when we learn to condense reports; when secretaries learn to edit the letters that must be presented to the clubs; when every officer seeks to eliminate herself from the programme and give the work all the prominence that its importance demands. When these things have been learned, it will not be difficult to secure an audience to attend meetings; whereas now the length of the programme, the lack of punctuality, the absolute impossibility of depending on the time that one can assign to a particular meeting, forces very many busy women who would be useful to the enterprise, if they knew its worth, to remain at home.

A correspondent asks for a recipe for sponge-cake; the following recipe is sent to us in response:

Two cups of sugar; juice and grated rind of one lemon; six eggs; one-half cup boiling water; two cups of flour. Beat together the sugar, yolks of the eggs, the juice and grated rind of the lemon, till very light and creamy. Stir in the hot water, then the flour, and lastly the whites of the eggs, whipped till dry enough to remain in the bowl when it is inverted. Stir in the whites very lightly, and bake in an ungreased tin three-quarters of an hour in a moderate oven.

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Community Disgrace

The necessity of the education of the moral sense for all engaged in the selling of food supplies is again forced on public attention through the recent outbreak of typhoid fever in Wesleyan University. Six suppers were given by six college societies, at which were present students from Yale and Amherst. Cases of typhoid developed within the ten days' limit among the Wesleyan students and the visiting students. At first the drinking-water at Wesleyan was stated to be the source of the disease, and the Faculty were blamed severely for negligence. The water-supply was investigated and discovered to be pure. The State authorities took up the matter, and the disease was traced to oysters that were supplied from a bed on the Quinnipiack River near New Haven. It is the custom of the oyster-dealers to take the oysters from the deep waters of the Sound and deposit them in the fresh water of the river to swell and whiten them. Oyster-dealers call this "giving the oyster a drink." This particular dealer planted the oysters he prepared for market in the mud not far from the drain that led from his house, about the time of the outbreak of typhoid at Wesleyan. The wife of this dealer died of typhoid fever, and at this writing a daughter is ill of the same disease. The investigators have concluded that the excreta of these patients ran through the drain and was communicated to the oysters, and that a secondary means of communication was through the openers. Ninety persons ate the oysters at these suppers, and thirty of them have become ill of the fever; several have died. The further discovery has been made that six cases of typhoid fever have occurred in New Haven, traceable directly to the eating, at a private entertainment, of oysters which had been obtained from another dealer.

This history of sorrow and death, with its awful waste of life-energy, might have been avoided by two methods: sanitary oversight of a prolific source of food-supply, and education of the dealers. The business loss is tremendous, and the dealers are roused to activity. Oysters are being removed to the deep waters—salt water is said to destroy typhoid germs—and the practice of bringing oysters into a region where there is a possibility of contamination from drainage, it is said, will be stopped.

We hear many protests against paternal government. But cases like this make the public believe not only in paternal but in autocratic government.

The question of public health is one of tremendous importance. The Board of Health is one of the most, if not the most, important governing boards in every community. Its functions should be expanded to include the sources of food supply and food manufactures, and the authority of the Board of Health, supported by science, by necessary plant, and by public sentiment, should be autocratic. The possible evil of injustice, which must be minimum, would be far outweighed by the protection, which must be maximum.

There should be standards recognized by all dealers and manufacturers of foods—standards that would compel a knowledge of the dangers attending carelessness or criminal ignorance, which should be met, so far as possible, by legal penalties.

Housekeepers should extend their knowledge and demand protection from greed and ignorance. This is being intelligent. Not the mere knowing of history, or the names of poets, novelists, essayists, the names and careers of painters and musicians—these lines of knowledge constitute only a part of the equipment of an educated woman. She must know, if she honestly claims the right to the title of intelligent, how to prevent the communication of disease through food and water supply. She must use her influence to create a public sentiment that shall demand activity on the part of the authorities and quick punishment for neglect.

If we could only reach the point of development where the presence of an epidemic in a community would be considered a personal disgrace by every member of the community, we should not have these constantly recurring outbreaks traceable directly to criminal negligence in some household.

The Fawn's New Year

By Francis Sterne Palmer

It was early in the forenoon of New Year's Day, and Foreman John Beston stood in the doorway of the Lumber Company's store looking out at the snowy forest scene. One of his duties was to manage the general store where the company's employees were expected to buy all their supplies. Usually it was closed on holidays, but to-day the foreman was keeping it open a short time in the morning so that those housewives who had been negligent might have an eleventh-hour opportunity for getting whatever was necessary to complete the New Year's dinner.

He had about made up his mind that there would be no more customers, when there came into sight the shawl-covered figure of a girl who was plodding along the wood-road and dragging a sled.

"Well, Kate, what are you after this morning?" he asked as she came nearer, crunching over the hard, frosty snow in front of the steps. "I was jus' goin' to close up."

"Five pounds of brown sugar," she answered, promptly. She was a short, sturdy girl perhaps fourteen years old. The face which showed through the tightly drawn folds of her shawl was serious with the seriousness of a child that has many cares to think about.

It took the foreman some time to tie up the sugar with his big, clumsy fingers: the two young men who usually acted as clerks were having a holiday. "How are you all at home?" he asked. "I hear your father's leg is doin' nicely."

"It's slow healing. But outside of that we're doing well enough. We had plenty of garden-stuff planted. We had a nice flock of turkeys, too, but in the fall the foxes got after them and took the whole flock."

"Pshaw, that was too bad! An' I'll bet you'd meant to keep one of 'em for dinner to-day."

"Well, it don't matter much. I know a way of fixing potatoes and turnips and beans in a kind of pie so that it's almost as good as turkey. The children won't care, if they have lots of sugar. It'll be fun for them, pretending the turnips are white meat and the beans the dark meat; only there won't be any wishbone."

"I call that pretty mean kind of fun—for New Year's fun," commented the foreman. He thought of the mighty dinner around which he and his family would soon gather. "See here, Kate, I killed more turkeys than they'll cook to-day, an' you must take one of 'em home as a present to the children. If your turnip pie is so good you can't eat the turkey—why, just bring it back!"

When she started home, the little sled held several bundles beside the sugar and the turkey. There was a quart of cranberries, and some dried apples, and a rack of tobacco for her father—all gifts from the foreman.

After going a short distance on the road, she turned into the woods and followed a path to North Inlet, a stream flowing into the Adirondack lake on the shore of which stood her father's cabin. Most of the snow had blown off the ice that covered the sluggish stream, leaving a clear path for a skater. She put on a pair of skates she had brought with her, and soon was gliding down the frozen inlet toward the lake.

The stream led through dark recesses of the forest, where its icy channel glittered, a silver band, under the evergreens. These, with thick, glossy foliage, shielded the ice-work from the sun. Here, in the depths of the wood, red squirrels were frisking about, darting over the snow and making long leaps in the tree-tops. This bustle was quite useless and unnecessary in such a frozen, snow-bound place, unless the little creatures were busy in sharpening their appetites for a New Year's feast off hoarded beechnuts. On the snow close to the stream's bank was the tracery left by the slender feet of a ruffed grouse, and a moment later Kate was startled as the bird whirred up

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from behind a brush-heap and shot like a bullet into the dim recesses of the wood.

She gave little heed to the pure beauty of the forest, where all was white and green, save when some wild creature flashed its bit of color into the scene. Her thoughts were given more to her small brothers and sisters and to the turkey she was carrying home to them. The prospect of a New Year's dinner that was purely vegetarian had been very terrible, even to the practical mind of one who had resolved to look upon it as merely "fun." Until this winter, when her father had met with an accident while at work in the lumber woods, such strict economy had not been necessary. Kate was the oldest of five children, and, as the mother was dead, she had had to assume the management of the family.

She had not skated far when her ears caught a faint sound that came from far back among the wooded hills surrounding the lake. She stopped to listen, and soon heard the sound again, nearer and more distinct. "It's some hounds running a fox, or perhaps after a deer," she thought, and skated on down the inlet. The baying of the dogs sounded nearer and nearer.

She stopped for a moment, and bent down to tighten a skate-strap. When she raised her eyes, she noticed a movement in the underbrush, and then a small deer pushed its way through the bushes and trotted out on the ice. Seeing her, it was startled, and tried to jump back, but only lost its footing and fell sprawling on the glare ice. It seemed utterly exhausted, and lay there quietly, save that it bleated several times, and was panting as if it had run a long and hard race. It looked at Kate appealingly, with large, gentle, terror-stricken eyes.

"It's too bad to frighten you so! and you're only a last summer's fawn, too!" She came quite near, but did not dare to touch it, lest it should struggle to escape.

There sounded a louder burst of baying from the hounds. The fawn shivered and gave a piteous bleat that was like the cry of a frightened child. Kate remembered how, once, when a large dog had come into the cabin, her little sister had cried out and come running to her for protection.

She caught the deer around the shoulders and dragged it over the glare ice to the snow near the bank. "I can never keep them from killing you if they find you here!" she cried. "You're rested now, and you must go on."

It got upon its feet and trotted off into the woods, but slowly, as if still weak from its long run.

The baying of the hounds sounded louder and louder. In some way she must prevent their following the fawn! She ran to the bank where it had come upon the ice, and trod the snow into its tracks, trying to destroy the scent. But as she worked she felt that it was useless. There was no hope of baffling the keen noses of the dogs for more than a moment: they would be sure to find the trail that led into the woods across the inlet.

Now a hoarse howl, followed by the whimper of a hound that knows he is close to the game, warned her that the dogs were near at hand. In a moment they came into sight, their usually sad faces made savage by the fierce joy of the hunt.

As Kate stamped the snow into the tracks, she had thought of a way of saving the fawn, and now, when she saw the dogs in all their savage eagerness, she acted at once. Seizing the turkey that was on her sled, she tore off the cloth wrapped around it and threw it upon the ice just as the hounds reached the bank.

Their breakfast had been a light one, and this was a tempting meal, yet they might not have abandoned the trail if it had led on with undiminished scent. But, thanks to Kate's efforts, it did not, and they stopped, puzzled; then, seeing the turkey lying on the ice, they fell upon it without further delay.

Kate stepped back a little from the fierce-looking creatures and stood watching them. The turkey was a big one, but it did not take the hungry dogs long to tear it to pieces and swallow most of it. Some of the larger bones were too much for even their jaws, and they lay down on the ice and gnawed and licked them. Their feast made the dogs good-natured and lazy; the hunt and the game they were tracking seemed quite forgotten. At length, when Kate thought best to move on again down the inlet, they followed after, wagging their tails in most friendly fashion. When the inlet's mouth was reached, they separated from her and trotted off along the lake shore to their home at some hunter's shanty. Their tails were still wagging with the memory of their New Year's feast.

Kate left the ice and plodded along a road through the woods to her home. Here, when her story was told, the children were at first inclined to scold at the loss of their turkey, and had to be appeased by promises of a double quantity of brown sugar. When dinner-time came, her skill had worked such a change in the potatoes and turnips and beans that they all declared that they could hardly tell them from turkey, especially when eaten with a great deal of cranberry sauce.

While Kate's New Year's dinner was cooking, a foot-weary fawn that had slowly made its way back among the hills reached a sheltered ravine where a herd of deer were lying sunning themselves. Several that lay close together were, like the newcomer, young deer only six or seven months old. The weary fawn lay down by this little group, and they made a welcoming stir, and licked it with their soft tongues, for they had feared never to see it again. The fawn that had escaped lay quietly in the sun, looking as if it felt very grateful that its New Year had not been brought to a close by the fierce deerhounds.

Puzzles

NOTABLE WOMEN OF THE PRESENT CENTURY

By Emily W. Tapley

1. What woman did much of the drudgery of astronomical work for her older brother, and was later appointed assistant astronomer to George III. and member of the Royal Astronomical Society?

2. What woman of the early part of this century far surpassed all others in mathematical and scientific attainments?

3. What woman has gained great fame by her paintings of horses?

4. Of what woman was it said, "She belongs by birth to New England, by marriage to Italy, and by genius to the whole world"?

5. Who is the best-known woman writer on the subject of political economy?

6. What American novelist—a woman—has recently died who gained fame by stories of colonial days?

7. What American novelist—a woman—has recently died in Italy whose fame rests upon stories of the present day?

8. What American novelist—a woman—whose grave is near the summit of a high mountain, has done much by her stories to benefit an oppressed nation?

9. What woman, born on American soil, had one husband who was executed and a second who died in exile? She was wife of one Emperor and grandmother of another.

10. What woman, who was for many years highest authority in points of fashion and etiquette, has passed the last of her life in exile?

Answers—Pen Portraits

1. Alice and Phœbe Cary, by Whittier. 2. Professor Agassiz, by Longfellow. 3. James T. Fields, by Whittier. 4. Lydia Maria Child, by Lowell. 5. Dr. Holmes, by himself. 6. Whittier, by William Lloyd Garrison. 7. Harriet Beecher Stowe, by Dr. Holmes. 8. Thackeray, by R. H. Stoddard.

Granted

The charm of being a queen or empress must lie in the power it gives one to do things, to make life pleasant for others. For queens and empresses can do the impossible things. A little German girl wrote a letter addressed "To our dear, good Empress" begging the Empress to allow the performance of "Hansel and Gretel," of which she had heard so much, to be given in the afternoon, as she and her little sister were not allowed to go the theater in the evening. The child's parents, who knew nothing about this, were not a little astonished to receive a letter from the general superintendent of the royal theaters, in which they were informed that as soon as circumstances permitted an afternoon performance of "Hansel and Gretel" would be given.

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For the Little People

The Child and the New Year

By Mary F. Butts

Little New Year, little New Year,
Born in the winter weather,
I am young like you, and hand in hand
We will journey on together.

Little New Year, little New Year,
By trying every day,
I hope to be good company
Until you go away.

A Reindeer's Birthday Party

By M. C. Rankin

Perhaps all the animals have birthday parties; but we can't understand their language well enough to know. The only animal party that I ever knew about was given by a reindeer, and he wasn't a live one, either.

He was carved out of wood by some poor man in Germany, then packed with a great many other animals and sent across the water to a store in New York. Then he was bought and given to a little boy named Lawrence Rogers.

Lawrence was too much of a boy to play with dolls, but he loved anything in the shape of an animal. He had several such pets, with which he played a great deal. He put them to bed every night, had each one say its prayer, and then he kissed it good-night and tucked in the clothes just as Mamma did for him.

In fine weather he took them out to drive, let them swing in the hammock, and gathered flowers for them. Once he made a tent for them and let them camp out. He said they enjoyed it very much: but they were too shy ever to say anything to me.

One day I received a queer little letter that I could not quite understand, so I asked Lawrence about it.

"Oh," said he, "it's my reindeer's birthday, and that's an invitation to his party. It's going to be at two o'clock, and you must be sure to come."

A little before two, Lawrence came running to me, saying, "The party's all ready," and he led me down to the library.

In the center of the room was a little table with a white cloth and a good many little dishes. At the table were seated two goats, two cats, a rooster, a squirrel, a dog, and the reindeer.

The reindeer was in the best seat, and had a new blue ribbon around his neck. At his side lay a pile of little packages. I was given a chair quite near the table, and then the party began.

First came little sandwiches, then cake, afterwards fruit, nuts, and candy. Lawrence passed everything to me as well as to his "loves," as he called them, but Reindeer had everything first.

I couldn't see them eat anything, and yet everything disappeared from their plates, so it must have been eaten somehow.

Then the various packages were opened, and Reindeer was shown his birthday presents. He had a new neck-ribbon, a blanket, some candy, and a beautiful picture. The picture was of two deer on the edge of a quiet mountain lake, and was prettily framed with pink crêpe paper. Underneath were these words:

By the pretty lake two deer are seen,
From men who hide and flee,
Two deer in the forest wide and green,
But I am fond of thee.

When you see this picture, think of me
With kind affection true;
As I, whenever your face I see,
Do kindly think of you.

Many happy returns, my Dear,
Many happy returns,
With such affection, strong and clear,
As in my bosom burns.

This little poem was read aloud, and then Lawrence announced that the party was over. Do you think that any reindeer ever had a nicer one?

Dolly's Lesson

Come here, you nigoramus!
I'm 'shamed to have to 'fess
You don't know any letter
'Cept just your cookie S.

Now listen, and I'll tell you—
This round hole's name is O,
And when you put a tail in,
It makes it Q, you know.

And if it has a front door
To walk in at, it's C.
Then make a seat right here
To sit on, and it's G.

And this tall letter, dolly,
Is I, and stands for me;
And when it puts a hat on,
It makes a cup o' T.

And curly I is J, dear,
And half of B is P.
And E without his slippers on
Is only F, you see!

You turn A upside downwards,
And people call it V;
And if it's twins, like this one,
W 'twill be.

Now, dolly, when you learn 'em,
You'll know a great big heap—
Most much's I—*O, dolly!*
I b'lieve you've gone asleep!

—*The Youth's Companion.*

Queen Victoria's Dogs

Some of the finest dogs in the world are owned by Victoria, Queen of England. Her Majesty is particularly fond of animals, and she loves every species of dog, from the largest St. Bernard to the tiny King Charles spaniel which can be put into a coat pocket. There is a man at Windsor Castle who does nothing else but take care of the dogs; and the royal kennels there are of stone, and the yards are paved with red and blue tiles, and the compartments in which the little dogs sleep are warmed with hot water, and they have the freshest and cleanest of straw in which to lie. There are fifty-five dogs in these kennels, and almost all of them are acquainted with the Queen. She visits them often while she is at the Castle, and she looks carefully after their health and comforts. The dogs of Windsor Castle keep regular hours. They are turned out at a certain time each day for their exercise and sports, and they have a number of courts connected with the kennels upon which they scamper to and fro over green lawns. There are umbrella-like affairs on these lawns, where they can lie in the shade if they wish to, and in some of them there are pools of water where the dogs can take a bath, and in which they swim, and come out and shake themselves just as though they were ordinary yellow dogs rather than royal puppies.

The Queen has her favorites among the dogs, and some of them become jealous of the attentions she pays to others. Among those she likes best is one named "Marco." This is said to be the finest Spitz dog in England. It has taken a number of prizes. Marco is an auburn dog. His hair is of tawny red. He weighs just about twelve pounds, and he has brighter eyes, quicker motion, and sharper bark than any other dog in the kennel. He is just three years old, and he carries his tail over his back as though he owned the whole establishment.

The Queen's collies are very fine, and a number of them are white. One of these is called "Snowball," and another goes by the name of "Lily."

Another little dog, an especial favorite with the Queen, weighs just seven and one-half pounds, or no more than the smallest baby. This is the Queen's toy Pomeranian "Gina," who is one of the most famous dogs of the world. Gina came from Italy, and has won a number of prizes at the dog shows of England. Gina is a very good dog, and sat as quiet as a mouse while her photograph was taken not long ago.

Among the other dogs of the kennel are a number of pugs, and one knock-kneed little Japanese pug which the late Lady Brassey, the distinguished traveler, presented to the Queen. There are big German dachshunds and little Skye terriers, and, in short, every kind of beautiful dog you can imagine, in these famous kennels. The Queen herself names all the dogs, and near the kennels is a little graveyard where these pets are buried when they die.—*St. Nicholas for November.*

Two Stories of Two Queens

The following is an interesting story of the little Queen of Holland. It must be a bewildering relation for a little girl to be her mother's Queen. It must take a very wise woman to be a mother and a subject of the same little girl. Her Majesty Wilhelmina, the girl Queen of Holland, is at present only fourteen years of age, and she is credited with an even larger measure of caprice and precocity than is usually granted to less exalted young ladies at that interesting period of life. Her mother, the Queen Regent, therefore thinks it well at times to deal somewhat severely with Wilhelmina's little ways. Lately the young Queen, desiring to speak to her mother, knocked—not, perhaps, in the most dignified fashion—at the door of the room in which the Queen Regent was engaged. "Who is there?" "It is the Queen of Holland!" (imperiously). "Then she must not enter!" (peremptorily). At this rebuff the little Queen suddenly changed her tactics, and, softening her tones, said, winningly, "Mamma, it is your own little daughter that loves you and would like to kiss you." "You may come in."

The story is pretty, but it is doubtful if it is true. It bears a close resemblance to a story that is very old, told of Queen Victoria and her husband, Prince Albert.

The Queen was Prince Albert's wife, but she was still his Queen. It is said that when they had been married a short time they had a little dispute. It ended in Prince Albert going to his room. The Queen, it is said, was the first one to be sorry. She went to the door of her husband's room and knocked. "Who is there?" he asked. "The Queen," was the answer. "She cannot come in," was the response of the Prince. The Queen, it is said, waited a few minutes and knocked again.

"Who is there?" was asked.

"Victoria, your wife," was the reply; and the door was opened.

You see how closely the stories resemble each other.

I prefer to think of the little Queen of Holland as the sweet little girl, always dressed in the pretty white dresses her mother chooses for her, playing with the sons of the Emperor of Germany, her visitors, and other playmates, a happy, free little Dutch girl, greatly bored when she must attend court ceremonies.

All-Time Toys

Perhaps you think, when you push your jumping-jack before somebody and make him say "Oh!" and jump, that the little children who lived ages and ages ago, so long ago that we scarcely know anything about them, did not have such a toy; that only the children in America know it. If you do think so, you are mistaken. It has been found that the children in Egypt had such a toy. And another discovery is that the little girls in Egypt, in the long, long ago, had dolls—queer, misshapen dolls, but dolls that they loved, and for whom they were little mothers.

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The Religious World

Bigotry Rebuked

The Outlook was about to call its usually genial and courteous contemporary, "The Churchman," to account for a bit of bigotry in connection with the lecture of Father Doyle at the Union Theological Seminary, when Bishop Potter stepped in and administered a rebuke more effectively, and, for "The Churchman" at least, more authoritatively, than The Outlook could possibly have done. Bishop Potter has said many brief things and preached many telling sermons, but we believe he has set no better lesson to be learned by a good many religious people in these days than that contained in the brief communication which we reprint herewith:

To the Editor of "The Churchman:"

Under "Notes by the Way," in your issue of December 15, is a paragraph which I cannot but hope found its way into your columns through an inadvertence. Whatever may be the limitations of the Paulist father to whom it refers, it will hardly be denied that the Church whose minister he is has possessed some of the greatest preachers that Christendom has known; and scholars who have been indebted (to name but one of them of our own time) to the incomparable sermons of Lacordaire, will be slow to admit that a priest of the Roman Church, of honorable repute and recognized gifts, cannot help to teach other men, even though they be not of his own communion, how better to deliver their Master's message. For myself I am constrained to add that I do not believe that the "mission of the Paulist fathers is to seduce and beguile Protestants," nor that the Paulist fathers "wear the Tammany collar." That they would convert a Protestant if they could I do not doubt; but then I presume Protestants would gladly do as much for them. Surely, Mr. Editor, the divisions of Christendom are bitter enough already, and the Roman Catholic Church, both as an ecclesiastical polity and policy, has features from which we must needs gravely dissent; but it cannot be necessary to impute, in such a connection as that to which I have referred, unworthy motives of which, as a matter of fact, there is no smallest evidence whatever. I am in the confidence neither of Father Doyle nor the Union Theological Seminary, but I venture to think that the former is as capable of honest intentions as you or I, and that the latter, in seeking to supplement instructors in no wise "incompetent to provide homiletical instruction for its senior class," by reaching out beyond its own staff, was doing an entirely legitimate and eminently wise thing.

HENRY C. POTTER.

New York, December 18, 1894.

Forefathers' Celebrations

This is the season for the celebration of the Landing of the Pilgrim Fathers. Reports from various parts of the country concerning such festivals are frequent in the daily and weekly press. The Congregational Club of New York commemorated the event on the evening of the 17th by an interesting programme. Dr. John Hall, of the Fifth Avenue Presbyterian Church, spoke on "The Puritan," and Dr. C. M. Lamson, of Hartford, spoke for "The Pilgrim." Dr. Hall devoted most of his address to an interesting account of the part which the Scotch-Irish have played in the development of our country. Dr. Lamson has not often been heard in New York, but he will be a most welcome guest in the future. His delightful address on the Pilgrims and the motive power which has impelled their descendants was greatly appreciated by the large audience. The programme was rendered doubly attractive by appropriate music, and by the charming reading by Mr. John R. Howard of one of Mrs. Stowe's "Old-Town Stories."

Church Matters in Brooklyn

The Congregationalists in Brooklyn dedicated a new church during the week from Monday, the 17th, to Thursday, the 20th. The New England Congregational Church at South Ninth Street, which was burned a few months ago, has been rebuilt. The new is described as a great improvement on the old one. The ministry of the pastor, the Rev. Alexander Lewis, has been greatly prospered. Among the more prominent pastors of this church have been: the Rev. Thomas K. Beecher, Leonard W. Bacon, D.D., John H. Lockwood, and R. P. Hibbard. The programme of the services was exceedingly attractive. The church will now, without doubt, enter upon a larger and more useful life than it has heretofore known. But the Congregationalists are not the only people who have been building in Brooklyn. The new chapel of the Embury Methodist Episcopal Church was also dedicated on the 17th. The Rev. W. W. Bowdish, D.D., is its pastor. The plans call for a beautiful building, which will be completed in due time. In the meantime only the chapel is finished, and that was consecrated with appropriate ceremonies and sermons by Dr. R. R. Meredith and Dr. C. H. Payne. Dr. Bowdish is an indefatigable worker, and to him is due much of the success which has attended the erection of this new building.

Anniversary of Dr. McLeod

The "City of Churches" is making good its right to the title it bears. Among the more notable events in that city during the last week or two we observe the celebration of the fifteenth anniversary of the pastorate of the Rev. Thomas B. McLeod, D.D., of the Clinton Avenue Congregational Church. The church is one of the strongest and most influential in the city, and will always be remembered as the one in which Dr. Budington ministered for so many years. Dr. McLeod was his successor. Appropriate services were held on December 16, when an anniversary sermon was preached, and the Sunday-schools and old friends united in commemorating the event. On Monday evening, December 17, a large reception was held, at which various prominent men were present, and addresses were delivered by the Mayor of the city, Drs. Storrs, Lyman, Cuyler, and J. H. McIlvaine, and by the Hon. St. Clair McKelway. All bore affectionate testimony to the fidelity of Dr. McLeod's ministry and to the great usefulness of the church in the religious and municipal life. Dr. McLeod and his people are to be congratulated on this happy anniversary.

A New Professor at Andover

The Rev. Alexander McKenzie, D.D., of Cambridge, has been elected to the Bartlett Professorship of Sacred Rhetoric in Andover Theological Seminary. Dr. McKenzie is one of the most brilliant preachers in the United States. For about twenty-five years he has been pastor of the Shepherd Memorial Church in Cambridge, where he has been a great power, not only in Congregational circles, but also in the councils of Harvard University. We are not informed as to whether Dr. McKenzie will accept his election, but presume that it would not have been tendered him had there not been a reasonable assurance of his acceptance. No better selection could have been made. He will bring to his duties ripe experience and wide learning. If he accepts, he will no doubt lift his department to the high level which it reached under Professors Phelps and Tucker, and make it the strongest department of its kind in any seminary of the United States.

The Episcopal Church in the United States

The American Church Almanac and Year-Book for 1895 has just made its appearance. It contains many interesting facts, a few of which we give to our readers. In the Church there are 68 institutions, not including 4 celibate orders for men, 5 schools for deaconesses, and 20 sisterhoods. One hundred and fifty-six ministers have been ordained during the year; 2 new bishops have been consecrated; 58 ministers and 3 bishops have died; 20 ministers have been deposed. In New York City there are 86 churches and chapels. The whole number of parishes and missions in the United States is 4,870; the number of ministers, 4,323; the number of communicants, 580,507; during the year there were 42,385 confirmations and 60,317 baptisms. We are also informed that the Rev. Ralph H. Baldwin has been appointed to the newly established office of Bishop's Chaplain in New York. Mr. Baldwin is a graduate of Union Theological Seminary, and has studied extensively in Germany and at Oxford. At the meeting of the Summer School of Theology last year he was in constant attendance and most cordial fellowship with the large numbers of Nonconformists there.

The College Settlements Association

We have just received the report of the College Settlements Association for 1894. It is most interesting reading. No form of philanthropy in our time is more beautiful or efficient than that which we find in the various social settlements of our country and abroad. Some of them are connected with the "College Settlements Association," and some are not. Among those which are not may be mentioned: the Hull House in Chicago, the Whittier House in Jersey City, and the Kingsley House in Pittsburg. If we understand aright, the College Settlements Association has three settlements: one in Rivington Street, New York; one in Carver Street, Philadelphia; and the Denison House in Tyler Street, Boston. One of the most valuable features of this Association seems to us to be

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the opportunity given for the study of social problems; hence we turn with peculiar interest to the report on fellowships. We find that there are three fellowships, the Dutton and the Upham, which are endowed, and one other, which was made up during the past year by special contributions. The holder of one fellowship devoted her time to a study of "The Receipts and Expenses of Wage-earners in the Garment Trades," and her investigations were carried on in Chicago and New York. Another studied "The Obstacles to Sanitary Living among the Poor," and her work was done in New York and Boston. Another studied "Diseases and Accidents Incident to Occupations," and she resided first in Boston and then in Philadelphia. The part played by the New York Settlement during the last year, especially in dealing with the problem of the unemployed, is well known by all who followed with any care the history of New York life last winter. Few, if any, among the workers proved themselves more devoted or able than Dr. Robbins, the head worker of the settlement in Rivington Street. The methods in these various institutions, whether in the College Settlements Association or not, are practically the same. The first object is to take a bright and beautiful home life into the midst of the degradation of the great cities. These settlements work quite as much by inspiration as by actual teaching. They are not so much charities and reformatories as institutions for the prevention of pauperism and crime. The growth of social settlements has been quite remarkable and is most encouraging. The missions gather as workers chiefly those who believe that efforts should be devoted immediately and constantly for the spiritual regeneration of the individual; the settlements seek to improve the life in which those individuals must live. Each class of institutions gathers workers who do not feel themselves adapted to the other; both classes are equally important. The one reaches for individuals; the other aims to improve society. Any comparison between the settlements in the College Association and those outside of it would be invidious. There is no rivalry between them. Those under the care of the Association, we believe, do not make it a condition of entrance for workers that they should be college women; neither do the other settlements, like the Hull House and the Whittier House, refuse college women. The distinction between them is rather in the sources of the income than in the nature of the work or the individual training of the worker.

Theology by the Pacific

We have just received "The Seminary News-Letter," published by the Pacific Theological Seminary of Oakland, Cal. It is modest in its appearance, but full of bright and important suggestions for theological seminaries and students. The object of the publication is to keep the seminary in touch with the pastors and the churches, and to make both feel their relation to the seminary. An interesting event reported in it was the twenty-fifth anniversary of the Seminary, which was celebrated on October 2; and one of the most interesting features of that anniversary was the interchange of courtesies between the Presbyterian and Congregational institutions. The President of the Presbyterian was so pleased with the gathering at the Congregational seminary that he responded by inviting both Faculties to dine together in San Francisco. The effect of such courtesies must be mutually beneficial. Really, we cannot see why there should not be some plan of organized co-operation between the seminaries. Probably each has some advantage which the other does not possess, but which might easily be enjoyed. Co-operation is a good word and a better thing. We hear much about University Extension; Pacific Seminary, under the wise leadership of Dr. McLean, has proposed a plan of "Seminary Extension." Members of the Faculty go out to different places in the State to hold conferences with the people on subjects of importance to the spiritual life. That is a capital idea. It ought to be followed by other seminaries. Another item of interest is about the Ministers' Retreat, the Faculty inviting ministers to come to the Seminary for the purpose of spiritual renewal, and for fellowship with God and with one another. Between thirty and forty accepted the first invitation. No places are better adapted for such gatherings than the theological seminaries. This, too, is an idea worth being copied by the older institutions. The Quarter-Centennial Addresses have been published in a neat pamphlet in the "Pacific Seminary Publications," No. 2, and constitute a valuable contribution to the history of the Seminary.

A Correction

In a recent paragraph in this department reference was made to "The Practice of the Presence of God" as the title of a chapter in "The Imitation of Christ." It should have been referred to Jeremy Taylor's "Holy Living." Section 3 of Chapter I. bears that title. We are grateful to several of our correspondents who have informed us that they had failed to find the chapter in the "Imitation." And we are almost thankful that the mistake was inadvertently made, for it gives us an opportunity to call attention again to the chapter to which we have referred. There are few more suggestive writers than Jeremy Taylor. The richness and splendor of his diction does not cloud the helpful and inspiring quality of his spiritual suggestion. We know of no better help toward the spiritual life than the "Holy Living," and no part of it is more valuable than the third section, whose full title is "The Third General Instrument of Holy Living; or, the Practice of the Presence of God." Among the letters which we have received on this subject is one from which we make the following extract: "There is a tiny pamphlet called 'The Practice of the Presence of God the Best Rule of a Holy Life; being conversations and letters of Brother Lawrence.' This Brother Lawrence was a lay brother among the Barefooted Carmelites of Paris in 1666. The letters and conversations are most helpful and valuable to those who seek a more vivid consciousness of God as a condition of the best work for man and society." The writer of this letter says that his own copy of the pamphlet was purchased from the Willard Tract Repository, but he thinks that it has been published elsewhere.

"Hang-Theology Rogers"

One of the most unique characters in the Anglican Church is the Rev. William Rogers, who for many years has been popularly known by the name at the head of this paragraph. He has long been called the Bishop of Bishopsgate. His life has been spent in the old city of London, and no man who ever lived there has made a more positive impression upon the life of the community. He has just passed his seventy-fifth birthday. On that anniversary his friends assembled in great numbers at the Mansion House to do him honor, and, later, at the Bishopsgate Institute for its dedication. The most eminent among British judges, lawyers, Cabinet Ministers, and men of business were present. The merchant princes of London, the Prime Minister, many of the nobility, and representatives of the English Church were glad to do honor to this parish priest. He has been a unique character in the life of London. Caring little about ecclesiasticism or theology as such, he has never had the promotion in the Anglican Church which would have come to him had he been less outspoken; but he has made hosts of friends, and, as Lord Rosebery said at the celebration, "There is not a poor wretch in Houndsditch or Petticoat Lane whose face does not brighten when he sees you appear." His life has been devoted to schemes for the improvement of the people, educational, sanitary, and civic. His crowning work in his old age has been the Bishopsgate Institute, in which is a great hall, a reading-room, a reference library of ten thousand volumes, and a lending library of fifty thousand volumes. He came to be known as "Hang-theology Rogers" in the following way: At the beginning of one of his educational enterprises he found himself faced by the sectarianism of those who thought his schools would not pay, and who tauntingly and suspiciously wanted to know what kind of religion was to be taught in them. Mr. Rogers listened as long as he could with patience and courtesy, until he saw that his good plans were likely to be balked by the narrowness and bigotry of those with whom he was dealing, when he burst out with the exclamation: "Oh, hang political economy and hang theology, and let us go to work!" Notwithstanding the suspicion under which he has rested, no clergyman in London, and probably in England, is more widely known and beloved. "G. W. S.," in a letter to the New York "Tribune," says that there is something in Mr. Rogers which reminds him of Oliver Wendell Holmes.

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Books and Authors

Ruskiniana[1]

The fact that in this year of grace 1894 a book appears from the pen of John Ruskin might well distinguish that year in the literary world. That two books have appeared during this year from the great critic, and yet without exciting unwonted remark, shows evidently enough either that people do not read Ruskin any more or that the volumes are poor. True it is that people do not read him as much as they did or as much as they will again; and it is also evident that one at least of the volumes before us is not on the highest plane of Ruskin's writing. The collection of his "Letters to a College Friend" is full of the eccentricities and grotesquenesses of his always arbitrary nature. Yet, as with everything he has published, in these earliest writings the half or perhaps the quarter part which appeals to the heart and mind appeals with the might and right of genius. We do not say, as some have declared, that these boyish letters ought never to have been published. Although it will seem strange enough to add this volume to "Sesame and Lilies," "Modern Painters," "The Stones of Venice," and all the rest which we know and prize so well for that same quarter part of pure genius (no matter how much the three-quarters of tyranny irritates us), yet it would have been a pity could we not have had this glimpse into Mr. Ruskin's youth. Between 1840 and 1845 he wrote some letters to a friend from various places and on many themes. Whether he is at Oxford, at Camberwell Green, at Denmark Hill, at Leamington, or at Rome, at Naples, at Venice, at Macugnaga—we have ever and always as lively, true, and honest a picture in embryo of the great prophet and critic and poet of later years as one could wish. His very impulsiveness has in it not only all the waywardness of a child, but all the headstrongness of a young man. It is so frank, so genuine, and so utterly untheatrical that, though we may differ from the youthful writer *in toto*, we cannot fail to see therein much of the charm of the Ruskin of later years. For instance, he dilates on Greek philosophy. Hear him: "I have come to the conclusion that Aristotle was a muddle-head. If you would like to know why, I will tell you in my next. You may depend upon it, the people who cry him up don't understand a word of him. The fellow who has edited my edition has written such prodigious nonsense by way of notes that I take up the 'Ethics' when I want a laugh, as I would Molière. I don't mean to say that Aristotle was not what Lord Verisopht considered Shakespeare—'a clayver man.' I simply mean to say he has muddled himself, and many as clear heads as his own into the bargain. If they read him as they ought at the University—that is, telling the student to find out what was nonsense and what was falsehood, and learn the rest by heart—no *very* heavy task—they would do good, for what *is* good of the 'Ethics' is *very* good; but as they do at present—reading as if it were all gospel—I am certain it does as much harm as good."

Later he speaks of theology and sermons: "But yet it requires the preaching of a considerable deal of patience to make one sit out some of the sermons I speak of, comfortably; not, observe, because I go, as you think, to be *amused* or *tickled* by speculation or oratory. I go, I hope, to receive real benefit of some kind or another; but then how am I to be benefited? Not by the bare rehearsal of duties which I know as well as my alphabet; not by the repetition of motives which are constantly before me, and which I never act upon; not by the enunciation of truths which I perpetually hear and never believe. But by giving explanation to the duties, force to the motives, proof to the facts; and to do this in any degree requires some part or portion of intellect above mine, or *different* from mine; and when I find this, I get good—otherwise not."

"Fors Clavigera," it is easy to see, was written by the same man. His impressions of places are no less vivid. Of the Eternal City he says, "It is a nasty, rubbishy, dirty hole—I hate it. If it were all new, and set up again at Birmingham, not a soul would care a twopence for it." On the contrary: "I have found nothing in all Italy comparable to Venice. It is insulted by a comparison with any other city." From these frequent explosions we turn to his criticisms on art—surely the subject where he has always been most authoritative and most at home. What later hint of his is better than this? "Have you not sometimes wondered why, if the object of art be mere servility of imitation of nature, there were as many *styles* as there were great artists? The true reason is that each great artist conveys to you, not so much the scene, as the impression of the scene on his own originality of mind. Ruysdael looks to nature for her freshness and purity—Rubens for her glory of color—Poussin for her tumult—Salvator for her energy—Claude for her peace—Turner (I rise to a climax) for her mystery and divinity."

The second book from Mr. Ruskin's pen is no less interesting, but appeals to head rather than to heart. There is something of indulgence in the mood which comes upon us as we read the "Letters," but none is needed in that which steals over us as we turn page after page of "Verona." "Verona" comprises five lectures or discourses, the first three of which belong to the year 1870, Ruskin's *annus mirabilis*. The first three lectures, "Verona," "Arachne," and "Ægina," were read before the Royal Institution, and also at Oxford. "Verona" is a study of early architecture, and is beautifully illustrated. The lecturer's lively phrasing comes to us almost as though we heard his voice, and we find ourselves as interested, not only in the architecture of Verona, but in the control of irrigation along the Ticino, as if we were ourselves by the banks of that rushing river. The story of "Arachne" in its ethical earnestness will rank with anything which Ruskin has ever written. Like the preceding lecture, it found no place in the volumes of courses begun with the Inaugural Lectures and the "Aratra Pentelici." "The Tortoise of Ægina" was intended for the last lecture of the course on "Greek Sculpture as Illustrated by Greek Coins," but before writing the peroration Mr. Ruskin altered his plan and gave another discourse instead. It continues the same subject as the "Arachne." The last two chapters were intended for the series called "Our Fathers have Told Us," a review of Christian history, of which the volume called "The Bible of Amiens" has been published. The intervening volumes were to deal with Verona, Rome, Pisa, Florence, Chartres, and Rouen, and the last, "Valle Crucis," with England, for which work these two chapters were intended. The whole book is one which the general reader as well as the Ruskin disciple will be glad to add to his library.

[1] *Letters to a College Friend.* By John Ruskin. Macmillan & Co., New York. $1.50.
Verona. By John Ruskin. Macmillan & Co., New York. $2.50.

The Russian Jews: Extermination or Emancipation? by Leo Errera (Macmillan & Co., New York), is the most stirring appeal on behalf of a persecuted race we have ever seen. The great work of the late Emperor Alexander III. in maintaining the peace of Europe unbroken for thirteen years can never be forgotten by the grateful nations of that Continent and of the world. Through his unwavering firmness, more than through any other agency, personal or national, they were spared the horrors of a general conflagration. No estimate, however, of Alexander's character should for a moment lose sight of one great blemish which lay upon his reign, and which, since he was an absolute autocrat, may have been inherent also in his character. However remote we may be from Russia, and in consequence however unintelligent our judgment, enough is now known throughout the world to show the injustice and cruelty of the course of the Russian Government towards the Jews. The present volume cannot fail to move many hearts which, incredible as it seems, may possibly still be untouched by the recital of the heartrending stories told by newspaper correspondents. It seemed at first as if those stories must be overdrawn, yet now abundant proofs have come, and are, unhappily, but too well based. Torquemada himself might have acknowledged that in one respect Alexander was his willing disciple. We cannot comprehend how a man so alive to every feeling of individual purity, family love, and national character could bring himself so to persecute a downtrodden class. The three hundred thou-

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sand Russian Hebrews who have now found in America a new Fatherland constitute an argument before our very eyes for the regeneration of that race wherever oppressed; and surely it is oppression when we realize that more than half the Jews in Russia are actually prevented by existing laws from living otherwise than in destitution. There is, of course, but one remedy; exceptional laws must be abolished, and there must be equal government for the Israelites. Such a course ought not to be a difficult one for a government which during the last thirty years has abolished serfdom, has increased the schools within its own frontiers, and has spread civilization in the depths of Central Asia. It is to be earnestly hoped, in the interests of justice, of mercy, and of Russia herself, that Nicholas II. will inaugurate a new and truly imperial policy with regard to this oppressed race.

Mr. Gladstone's translation of *The Odes of Horace* (Charles Scribner's Sons, New York) is the work not only of his old age but of the trying period when he was in a measure denied the use of his eyes. It has the peculiar interest of being the attempt of one of the most intense and earnest of modern men to put into modern verse one of the most urbane and worldly of old-time poets. There seemed a certain incongruity in the effort, so wide apart are Horace and his translator in interest and point of view; but whatever Mr. Gladstone does is done with consummate ability, and although this translation is in a sense a *tour de force*, it is still in many ways an admirable piece of work. Nothing brings out more clearly the immense personal force of the great statesman than his recourse in his splendid old age to the joys of literature. The translation illustrates very well the principles which the translator lays down. "Without compression, in my opinion, a translation of Horace, whatever its other merits may be, ceases to be Horatian" are the words in which the man of oratorical exuberance and richness of diction states his problem; and he has in the main made an astonishing success. He has succeeded not only in avoiding that verbal exuberance which often characterizes his style, but in avoiding also the dangers of verbal compression—obscurity and unnatural inversions. As a whole, this translation is condensed, epigrammatic, and easy. Its qualities can best be illustrated by an example:

Rest, asks the Thracian, wild in fight;
Rest, asks the Mede, with quiver bright;
But rest, my Grosphus, is not sold
For purple robe, or gems, or gold.

Nor lictor in the consul's train
Can stay the spirit's piteous pain,
Nor wealth; nor drive the cares aloof
That flit beneath the paneled roof.

A man, where shines on humble board
The salt-box that his father stored,
Lives well, though poor: no fears molest,
Nor greed of gain, his nightly rest.

Why strenuous, for our little time,
To compass much? some other clime
Than ours, why covet? Wander why
From home? Ourselves we cannot fly.

Grim Care the knightly train attends,
Grim Care the beaked ships ascends,
Outstrips the stag, and the east wind,
That chases clouds, leaves far behind.

Eschew, with present joys content,
The mind on forecast idly bent:
Calm smiles the sourest chance can cheat;
The sweetest is not wholly sweet."

—

The third part of *Bibliographica*, the sumptuous magazine in twelve numbers which Messrs. Charles Scribner's Sons are issuing, has now appeared, and in some respects is more successful than its predecessors. Of the eight articles three have popular appeal, while the effective illustrations will be enjoyed by the general reader as well as by the specialist. The latter will take much satisfaction in the papers by Messrs. Garnett, Martineau, Macray, Kristeller, and Pollard; but both readers will enjoy Mr. Fletcher's "Florimond Badier," Mr. Housman's "A Forgotten Book Illustrator," and Mr. Bradley's "La Guirlande de Julie." This last article is written in a lively and Gallic style, as befits the subject. The history of the Rambouillet family is in itself a picturesque one, and forms a pleasant setting to that notion of the persistent but baffled wooer of Mademoiselle de Rambouillet. He composed a sort of poetic garland of madrigals, each devoted to a certain flower, and, of course, each involving some delicate compliment to the lady. When the book was finished and presented, the enchantress was touched with some compunction, but it was not until fourteen years from the beginning of her acquaintance with the Marquis de Montausier that the marriage took place. All this and much more in connection with the "Guirlande" is told us by one who understands how to interest both bibliophiles and non-bibliophiles.

In the special Book Number, The Outlook reproduced an illustration from that charming book *The Birds' Calendar*, by H. E. Parkhurst (Charles Scribner's Sons, New York); a book which combines the present interest in bird life with an excellent method and a delightful illustrative quality. It is interesting to note that it bears the imprint of the same publishers who nearly two years ago issued the little volume on the Wild Flowers which, more than any book in recent years, has stimulated interest and provoked research into one of the most accessible but least understood fields of natural observation. As a rule, people know as little about the birds which make homes in their trees as about the wild flowers which line the roadsides and are to be found in the fields and woods. What the book on wild flowers did for that field, the "Birds' Calendar" is designed to do for the field of ornithology. That field can be learned only on the ground, and this volume is designed to put one in possession of it. It contains a year's individual experience of study and observation; the birds for each month being enumerated and described, with comments on their characteristics and habits, and with very useful and beautifully printed illustrations.

Aphorisms for the Year is the title of a little book prepared by Mrs. Alice Wellington Rollins, and made up of bits of wisdom, observation, comment upon life, with occasional verses. The aphorisms originally appeared in the "Century Magazine." The greater part of the other selections contained in this volume are extracts from Mrs. Rollins's longer work. The comments on education are particularly suggestive.

Literary Notes

—Mr. Ernest Lavisse has succeeded the late James Darmesteter as editor of the "Revue de Paris."

—The suggestive title of the volume of critical essays which Mr. Alfred Austin, the poet, is writing will be "The Bridling of Pegasus."

—It is said that Mrs. Thackeray Ritchie intends to bring out an edition of her father's works with notes of a biographical character.

—Messrs. G. P. Putnam's Sons have made a charmingly dainty volume of Charles Stuart Calverley's always delightful "Verses and Fly-Leaves," one of the best collections of poems of the lighter sort in our language. The little book is extremely well printed, and bound in red leather.

—Mr. Kidd's "Social Evolution" has gone through so many editions that the original plates are worn out. A new edition has therefore been printed from new type, and the shape of the volume has been somewhat changed. It may not be generally known that Mr. Kidd is the Superintendent of Death-Duty Statistics at Somerset House, London.

—The first novel since Dr. Holmes's "Elsie Venner" dealing with the local characters and scenes of Pittsfield, Mass., is Dr. William Wilberforce Newton's forthcoming "Philip MacGregor." Dr. Newton is about fifty years old, has been rector of churches in Brookline and Boston, and has just begun the fourteenth year of his pastorate at St. Stephen's, Pittsfield.

—The well-known story-writer, Captain Charles King, has been offered the position of Adjutant-General of Wisconsin by Governor-elect Upham. Mr. Upham is himself a veteran soldier, and his title of Major has a more valid foundation than many military distinctions. As boys he and Captain King were appointed at the same time to cadetships at West Point by President Lincoln, and both in and out of the service they have been devoted friends. Captain King has already been Inspector-General of the State and Instructor of its National Guard. He has also commanded the Fourth Battalion of Wisconsin.

—In Mr. Crockett's latest novel there occurs a discussion by some Galloway shepherds on the death of the devil:

"The minister was sayin'," remarked one, "that the new moderates threep that there's nae deil at a'. He dee'd some time since."

"They say," said John Scott, pulling meditatively at his cutty, "that the pooer is vested noo in a kind o' comy-tee!"

"I dinna haud wi' comy-tees mysel'," replied Meg; "it's juist haein' mony maisters, ilka yin mair cankersome and thrawn than anither!"

"Weel, gin this news be true, an' the auld deil's deed at last, there's a heap o' fowk in this parish should be mentioned in his wull," said Jock Gordon, significantly.

But the herd was a stanch Marrow man. He was not led away by any human criticism, nor yet by the new theology.

"New licht here, new licht there," he said, "I canna' pairt wi' ma deil. Na, na, that's ower muckle to expect o' a man o' ma age!"

[For list of Books Received see page 1139]

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The Life of Christ

XXVII.—Five Parables[1]

By Lyman Abbott

The student of the five parables suggested for our consideration in this course in the Life of Christ will not expect, in the course of study, to make a careful and painstaking study of either one of these parables. All that he can do will be to collate and compare them and see what general teaching is inculcated, what system of grace and of admonition, by the group, taking them in their entirety.

So taking them, the first lesson which must impress itself upon us is the meaning which Christ attaches to the word "lost." The sheep in the first parable, the piece of silver in the second, the son in the third, are lost; yet they are all found. A lost race is not a race beyond hope of recovery; a lost soul is not a soul beyond the possibility of redemption. Perhaps the best definition of lost from the Christ point of view is "not yet found." Christ is coming to seek and to save that which is lost; and that which is lost has not changed its essential nature. The wandering sheep is still a sheep—not a wolf; the piece of silver has still the impress of the king upon it, obscure but not destroyed. The boy is still the father's son, though an erring and a sinful son. The lost man has broken away from the brotherhood, as the sheep from the fold; has gone away from God, and is no more of value to Him, as the piece of silver which the owner cannot find. The lost son is lost to his brother and his father, but also lost to himself, and, because no longer a true son, no longer a true man. And yet, if this sheep is brought back he will fit in with the fold; if this money is recovered it will be of value; if this son returns to his father he will be clothed and in his right mind. This is the threefold meaning of these two words "lost" and "found," ever to be borne in mind by us in our endeavor to understand the mystery of redemption. Sin is not natural, it is contra-natural. The natural place of the soul is in fellowship with God, the natural life of the soul is the life of divine service.

Bearing this great and fundamental truth in mind, we may find in a comparison of the first three parables some suggestion of further truths. The first two may be called Calvinistic, for they represent God coming after the sinner; the third may be called Arminian, for it represents the sinner coming after God. Thus the three must be taken together in order to understand the change wrought in redemption. In fact, the soul never comes back to God except as God comes after the wandering soul. Again, looked at as a representation of human duty, the first two represent the duty of the Church to seek after the lost—the third, the duty of the Church to welcome the returning sinner with a full, free, and unreproachful pardon. To disbelieve in the possible restoration of the most outcast is to disbelieve the gospel of these three parables. To shut the door of hope upon the vagrant is to play the part of the elder brother—to be a Pharisee.

There are some other suggestions in the comparison of these three parables, less vital and important. In the first, the shepherd loses one sheep out of a hundred; in the second, the woman one piece of silver out of ten; in the third, the father one son of the two. "Thus," says Trench, "we find ourselves moving in ever narrower and so intenser circles of hope and fear and love, drawing in each successive parable nearer to the innermost center and heart of the truth." We may, perhaps, also see successive grades and depths of sin represented. In the wandering sheep, the sin of mere careless ignorance and indifference; in the lost coin, rolled away into some dark and noisome corner of the room, the sin of separation from God, isolation, and consequent vice; in the son, deliberately turning his back upon his father and demanding his portion to spend according to his own self-will, the sin of willful disobedience, lawlessness, open revolt.

Still continuing this comparison, we must see in all three parables the lesson, taught in different forms, of the possibility of recovery and therefore the reasonableness of hope, no matter what the error, the selfishness, or the willful revolt may have been. In all, too, the joyfulness of religion; the truth that the Gospel of Christ comes, not as an added burden or an added law, but as a new hope and a new inspiration; the truth that the joy is not for the virtuous and innocent alone, but for the repentant also; the further truth that as by their sin they have added to the sorrow of heaven and earth, so by their penitence they can add to the joy and songfulness of God's universe.

If we now turn to the other parables, great as is the contrast between these of warning and those of grace, yet there is in them a common teaching. They are united in one system of doctrine by the one word "love." The three gospels of grace have for their theme the love of God; the two gospels of warning, love in man. The first three set forth love as the ground of our hope; the second two set forth love as the nature of duty. The first three appeal to the highest sentiments, the last two to prudential considerations. The first three are parables of the gospel; the last two, parables of the law. The unjust steward, from motives of worldly shrewdness, gives his lord's estate with a free hand to the tenants under him, and so, by means of the unrighteous mammon, makes friends for himself among the tenants. If this is shrewd policy for the steward who is dispensing his lord's estate without his lord's authority, how much more is it shrewd policy for the steward to whom the lord has intrusted that estate that he may distribute it among his tenants! This is the lesson of the first parable; and the second is like unto it. This often misunderstood parable of the Rich Man and Lazarus is meant to "take us, as it were, by storm, and once for all, out of the customary and earthly way of regarding life, and awaken us, once for all, to serious, to religious thought," by its dramatic representation of the general worthlessness of that which, from the worldly point of view, we are wont to value more highly. In dealing with the imagery of the parable, borrowed from and adapted to the then current and popular conception of the future life, we have too often forgotten the central and indisputable lesson afforded by the contrast between the envied rich man, faring sumptuously every day, whose only sin is his indifference to the wants of his fellow-men, and the last word of whose biography is that he "was buried," and the poor man, despised and outcast, who hardly had a burial awarded to him, save as it was necessary to rid the street of his corpse, but who was borne by the angels to Abraham's bosom. The fuller and more detailed lessons implied, if not explicitly taught, in these parables must be left for a more minute study of them. Here we must content ourselves with summing all up in these two sentences:

The sole hope of man is in God's love.

The whole duty of man is to show Godlike love to his fellow-men.

[1] Bible Study Union Lesson No. 29. Luke, chapters xv. and xvi.

Correspondence

How the Deaf are Taught

To the Editors of The Outlook:

I have observed with no little regret, in your paper of last week, an article on the teaching of the deaf, by Dr. S. Millington Miller. With your permission I will note some of Dr. Miller's errors.

Professor Bell's figures in his monograph on a possible deaf variety of the human race do not "indicate that thirty-three and a third per cent. of the children resulting from the union of deaf men and deaf women were born deaf," nor anything approaching this large proportion.

It is still further from the fact to say that figures in the hands of Professor Fay, of this College, "enforce even more unequivocally the same conclusion." And the repetition of a charge that a man of Professor Fay's high standing in his profession is withholding such figures from unworthy motives is in itself unworthy.

It is not true that Professor Fay "is a believer in the manual method of the instruction of the deaf," to the exclusion of other methods, as Dr. Miller avers. On the contrary, Dr. Fay, as editor of the "American Annals of the Deaf," the most prominent journal of our profession in the world, has for more than twenty years favored the introduction of speech-teaching for the deaf into every school.

It is not true that the method of the Abbé de l'Épée "consisted entirely in a natural and conventional series of mimical and symbolical signs." The distinguished and philanthropic Abbé made great use of writing, and raised many of his pupils to a high rank as scholars; and, furthermore, he taught very many of his pupils to speak and to read the lips of others.

It is not true that "there is a school in Rochester, N. Y., where the single-hand alphabet is taught to the exclusion of everything else." In this excellent school the English language is taught, as well as all the ordinary studies of a primary school, and several of its pupils have been well prepared to enter the College at Washington. Speech and lip-reading are also taught to a majority of its pupils.

It is not true that "the oral method teaches the deaf [as an entire class] to speak."

This is *attempted*, but no fact is more fully established than that with a large proportion the effort fails.

It is not true that the College at Washington "has been so far conducted by purely manual methods." Systematic instruction in speech was introduced into the College in 1870, and continued for a number of years, when it was discontinued for good reasons.

In 1891 a department of articulation was created, with a corps of ten instructors, since which time ample facilities for the cultivation of speech and lip-reading have been afforded all our students. It is very far from the truth that, as Dr. Miller pointedly implies, up to a very recent period I have been opposed to the oral teaching of the deaf. As long ago as 1867, after a careful study of oral schools in Europe, I formally recommended that every deaf child be afforded an opportunity to learn to speak; and from that time to the present I have taken advantage of every practicable occasion to advocate the same policy. A resolution to this effect, which I offered at a convention of instructors held in California in 1886, and which was unanimously adopted, has been made a part of the constitution of the Association to Promote Oral Teaching, of which Professor Bell was the founder, patron, and first President.

Dr. Miller gives some very meager and misleading statistics in reference to the schools for the deaf in the United States. While it is true, as Dr. Miller states, that about twenty per cent. of these schools follow the pure oral method, there are in these oral schools less than eight hundred pupils, or less than nine per cent. of the total number in all schools, which was, at most recent date, 9,542.

Dr. Miller fails to mention the important fact that of the eighty-six schools in the United States and Canada, fifty-nine, containing eighty-eight per cent.

Pure
Cleveland's
Baking Powder
Sure

Scrofulous Taints

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of all the pupils, were conducted on the combined system, in which nearly fifty per cent. of the pupils are taught speech and lip-reading, while the most valuable features of the method of De l'Épée are retained.

Dr. Miller also takes no notice of the important testimony of the School Board of Portland, Maine, which, a few months since, after a careful examination of the best oral school in New England (that at Northampton, Mass.) and the only combined system school within the same limits (that at Hartford, Conn., the parent school of all in America), decided to adopt the combined system in their school in Portland, which had followed the pure oral method from its foundation sixteen years ago.

E. M. GALLAUDET.

Gallaudet College, Washington, D. C.

To the Editors of The Outlook:

Readers of Dr. Miller's article would infer that there are now only two principal methods used—called respectively the "oral" and the "manual" method.

The two methods above named are two extremes, neither of which is alone the best to be had, for the reason that a third method is now rapidly developing, which is the "golden mean" between the other two. This third method is now considered by a large majority of those most concerned in these matters to be, on the whole, the wisest, most practical and successful.

Neither of the two methods at first named is the best, for the simple reason that they *are* extremes. The theory of the oral method is startling, wonderful, and peculiarly attractive to the uninitiated. It claims to take the deaf child and by degrees to substitute sight for hearing as regards communication by language—thus restoring the deaf to society, and saving them from a painful and lifelong isolation from their fellow-men. By this method, they say, the child obtains an education, and at the same time a means of communication with hearing people, independent of pencil and writing-pad. But these words paint a beautiful ideal—not a practical possibility, save in the case of a very few who are specially gifted.

The deaf child comes to school without a language, without ideas beyond the most infantile, and not infrequently with seriously impaired vocal organs. If educated by the oral method, the first year or two years are consumed in merely teaching him to speak the vocal elements of articulation and a *very* limited vocabulary of simplest words, and to recognize the same when spoken by another solely by reading the lips. This means that actual communication of ideas to his mind, and the reproduction of the same on his part in language of any sort, is delayed from one to two or three years. This is a loss so great that the advantages to be gained ultimately must be proved to be great indeed. Nor is the loss occasioned the pupil in this way confined to the first year or two, but continues for a longer or less period afterwards, though constantly decreasing, as his command of the sole means of communication allowed him gradually increases.

Again, not *all* deaf children are capable of being taught to speak and read lips, and some are thus excluded from education under the oral method. Their vocal organs are incapable of speech. Not all who do ultimately attain some command of speech and lip-reading have thereby gained an education, because they have sacrificed geography, history, and arithmetic while laboriously mastering the art of speaking and reading lips. Nor do all who at last learn the common-school branches through speech and lip-reading possess any of that general knowledge that comes through every other channel save that of the school-room and text-book. By a process of gradual thinning out, therefore, the number of those who finally attain a sound, broad education and the art of speech at the same time is reduced to a rather small percentage. These, indeed, almost attain the ideal—but what of those who fall by the wayside?

Now, the "manual" method recognizes at the start that in the deaf child it has an abnormal case to be dealt with, and that the difficulties are discouraging, to say the least. It recognizes that ere a language can be taught, some ideas must be developed—for language is but the instrument of thought. So the deaf child is allowed to catch up the "sign language," which it does in a few months. With this language of silent motions, vividly expressive to those bound by an eternal silence, the teacher proceeds to communicate ideas to the child, to explain words, sentences, and, in a word, language—that language of the speaking world around him, and of the papers and books. On the chapel platform the teacher again communicates ideas of God and moral obligation to the child, hitherto wrapped in a silent darkness as to these momentous themes. Using this sign language among themselves, the deaf children develop their minds by friction and interchange of childish ideas. When the subjects of geography, arithmetic, and history come along, these can be made clear and enforced by this mute language, so readily understood and used by the deaf. Moreover, because their minds develop more rapidly and possess a more immediately ready means of communication, the common-school branches can be sooner taken up by several years and more rapidly assimilated. They also gain a more general knowledge of common things and events, by reason of having a language of their own to converse with, while slowly mastering English. All this is denied the orally taught deaf child, because it must forego learning anything until it has first mastered sufficient English, by a slow and laborious method, to have ideas communicated to it thereby. Nevertheless, this "sign" or "manual" method *does* graduate a deaf pupil from school without any means of communicating with hearing people except by writing, and therein lies its great disadvantage. The oral and the manual method, therefore, present two extremes, each offering great advantages, coupled, nevertheless, with great disadvantages.

The third method, already mentioned, seeks to secure most of the advantages and to eliminate the principal disadvantages. This method is called the "combined method." It is a wise and practical compromise between the others, and the best to be found, all things considered.

This method does not banish the sign language from the playground and the school-room, but permits the children to enjoy their childish conversation as they please, though in the sign language, and the teacher to explain and emphasize his points in the language easily understood by all his pupils. This sign language is also used in the chapel for the early inculcation of religious and moral ideas and principles—since these can be given in no other way for the first two or three years of the child's life in school. Yet, at the same time, experienced oral teachers are employed, who teach speech and lip-reading to all those in the school that are proved capable of success in that direction after careful tests. Every means—and there are many ways open to use—is employed to train the oral pupils in speech and lip-reading. Thus, by this method, after a period of ten or twelve years, the deaf may leave school well educated and developed in mind, and possess also the invaluable art of speech and lip-reading by which to communicate with the hearing and speaking world.

J. A. TILLINGHAST,
Superintendent of the Montana State School for the Deaf.

A Mangled Reform

To the Editors of The Outlook:

I inclose you the rules under which the Republican primaries of this city are now carried on. It is not the original Crawford County plan, which the ringsters were so much afraid of. The rules requiring nominees to pay assessments are additions thereto in the interest of the liberal use of money in politics. There is a primary assessment of all candidates, and a secondary assessment of the one nominated, fixed by the Committee. For each of these the candidate must give bonds to secure payment. He must pay his primary assessment or not go on the ticket at all for nomination, and then, if nominated, he cannot go on the election ticket till his assessment is paid. The result is that, while the rank and file of the party vote on the men who are willing to be assessed for the nomination and then reassessed for election purposes, the better class of men, the men whom the ringsters dislike to see in politics, will not allow their names to appear in connection with such degrading conditions. One very able and upright lawyer who was urged to allow his name to go before the party as candidate for judge flatly refused when he saw the conditions laid down in Rules III. and VIII. "If a judge can afford a $1,000 assessment," he said, "the salary is just $1,000 too high. It looks too much like buying an office."

L. B. TUCKERMAN.

Cleveland, O.

Books Received

D. APPLETON & CO., NEW YORK

Fiske, John, Carl Schurz, William E. Russell, Daniel C. Gilman, William Walter Phelps, Robert C. Winthrop, George Bancroft, John Hay, and Others. The Presidents of the United States, 1789–1894. Edited by James Grant Wilson. (Illustrated.) $3.50.

HARPER & BROS., NEW YORK

Wise, Lieut. Henry A., U.S.N. (Harry Gringo). Captain Brand of the Schooner "Centipede." 50 cts.

Godwin, Parke. Commemorative Addresses. $1.75.

Doyle, A. Conan. The White Company. $1.75.

Bigelow, Poultney. The Borderland of Czar and Kaiser. $2.

Doyle, A. Conan. The Parasite. $1.

Henderson, W. J. Sea Yarns for Boys, Spun by an Old Salt. $1.25.

LITTLE, BROWN & CO., BOSTON

Curtin, Jeremiah. Hero-Tales of Ireland.

MACMILLAN & CO., NEW YORK

Betham-Edwards, M. A Romance of Dijon. $1.25.

Price, Eleanor C. In the Lion's Mouth. $1.50.

Brabourne, Lord (E. H. Knatchbull-Hugessen). The Magic Oak-Tree and Prince Filderkin. 75 cts.

De Joinville, Prince. Memoirs. Translated by Lady Mary Loyd. $2.25.

Hadow, W. H. Studies in Modern Music. Second Series. $2.25.

THE PARISH CHOIR, BOSTON

Hutchins, Rev. Charles L. The Church Hymnal. (Organ Edition.)

G. P. PUTNAM'S SONS, NEW YORK

Berenson, Bernhard. Lorenzo Lotto. $3.50.

Calverley, Charles S. Verses and Fly-Leaves. $1.50.

ROBERTS BROS., BOSTON

Egerton, George. Discords. $1.

Machen, Arthur. The Great God Pan. $1.

CHARLES SCRIBNER'S SONS, NEW YORK

Seth, James. A Study of Ethical Principles. (Imported.)

Bell, Mrs. Arthur (N. D'Anvers). An Elementary History of Art. (Imported.) $3.75.

Harper, Charles G. The Marches of Wales. (Imported.) $4.

Godet, Prof. F. Lectures in Defence of the Christian Faith. Translated by W. H. Lyttelton. (Imported.) $1.75.

Villari, Prof. Pasquale. The Two First Centuries of Florentine History. Translated by Linda Villari. (Imported.) $3.75.

Rodway, James. In the Guiana Forest. $2.

Göhre, Paul. Three Months in a Workshop. (Imported.) $1.

SILVER, BURDETT & CO., BOSTON

Burdette, Robert J. The Modern Temple and Templars: A Sketch of the Life and Work of Russell H. Conwell.

UNIVERSALIST PUBLISHING CO., NEW YORK

Adams, John Coleman. The Leisure of God, and Other Studies in the Spiritual Evolution.

THOMAS WHITTAKER, NEW YORK

Kenney, Minnie E. (Mrs. G. A. Paull). More Bedtime Tales.

Walker, Rev. Cornelius, D.D. Outlines of Christian Theology. $1.50.

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The Spectator

There has been advertised of late a new invention, which, it is asserted, being put into the ear, causes the deaf to hear. Says the advertisement: "It is to the ear what glasses are to the eye; in fact, a kind of ear-spectacle." Whether by the aid of this little instrument or not, certain it is that the Spectator hears as well as sees things all the time that most folks fail to notice, or, at least, to be troubled by. There are oddities of different classes.

❀

For instance, take apparently causeless changes of pronunciation. When the Spectator was a boy, the people in New York and its immediate vicinity gave to the letter *r* an honest, certain sound, in the middle or at the end of a syllable as well as at the beginning—in *worship* as well as in *rest*. New Englanders, especially from Massachusetts, avoided the interior or terminal *r*, saying for worship *wŭhship*, for rudder *ruddŭh;* while Philadelphians changed the same letter into the sound of final *y*, making worship *wŭyship*. Now, however, by some mysterious process, the Philadelphian *y*-sound of interior *r* has permeated all the Manhattan region, and, from dainty and intellectual women down to newsboys, "the earth and the world" have become "the ŭyth and the wŭyld." The newsboys, indeed, drop the final *d*, and offer you the "Wŭyl';" or, in crying two papers, make it "Sunnawŭy-yŭl'." And one afternoon I heard a small boy shouting: "O extree! O extree! O wextry Wŭy-yŭlll!" This emasculation of a sturdy, vigorous letter is a weakness. Better omit it altogether, with our Boston friends. Teachers (if there be any in these days not smitten with the same tongue-paralysis) should work hard in the class-room to rescue one of the most characteristic Saxon sounds from oblivion before it is too late.

❀

There are other sins of pronunciation spreading among our people, such as the change of long *a* to long *i* or *y; e.g.*, "play" becomes "ply," "place" is called "plyce," etc. Judging from some of the dialect spelling in Stevenson's "Ebb-Tide," this is a vulgarism prevalent also in the slums of London. Both vowels and consonants are suffering in these and other instances, and need attention from lovers of English.

❀

To rise from sound to sense, the Spectator hears, in prayer-meetings and elsewhere, sundry Scriptural phrases "taken over" and used with no intelligent representation of their true meaning; just as many travelers, while reverently gazing about in the solemn aisles of European cathedrals, have seen devotees kneeling toward the altar, their lips busy with the words of prayer, and their fingers with their rosaries, but their eyes staring after the strangers. These phrases, repeated without noting their sense, might be called Protestant rosary-beads. Here are two of them: One is "Abba-Father," as it is usually spoken—as if it signified some peculiarly sacred kind of father. The word for "father" in the Aramaic, or later Hebrew of the common people, which was spoken by Jesus and his disciples, was *abba*. In making appeal to the divine paternity the exclamation would be "Abba!" In writing this out in Greek, for the reading of others besides the Syrian Jews, the original "Abba" was given, and followed, as it were parenthetically, by the Greek word for *father*, explaining or translating it; and the translators of our English Testament did in effect the same, and wrote, "Abba, Father"—or, as it is meant and might better be written, "Abba (that is, Father)." In making the filial appeal, then, either "Abba" or "Father" should be used, but not both; and in reading the Scripture containing both, the explanatory sense of the word "Father" should be indicated by the lower tone of voice. "Abba" is no more sacred a word than "Father;" it is the same word in another language: a human symbol applied to the divine.

❀

The other passage to be mentioned is Paul's wonderful cumulative description of knowing the love of Christ—"That ye, being rooted and grounded in love, may be strong to apprehend with all saints what is the breadth and length and height and depth, and [in short] to *know*, the love of Christ which passeth knowledge." This is usually read as if there were two things desirable—"to apprehend what is the breadth and length and height and depth" being one, "and to know the love of Christ" being the other; whereas "to know" (like "Father" after "Abba") is the interpretation of the apprehending of all the great dimensions of Christ's love: it is all one thing. The passage is eminently characteristic of Paul's eloquence—piling up a number of suggestive and descriptive elements, and then fusing them all in the one thrilling word *know*, which should be intensely emphasized and followed by a brief pause before attaching it to the end and aim of the whole sentence, "the love of Christ." So delivered, it is full of the grandest meaning, while, if read along like a catalogue of separate things, the passage is not much more vital than a dully fingered rosary-bead.

❀

These, and other such lapses from the truth in sound and sense, are examples of how carelessness among really intelligent people grows into habits of loose speech and lazy thought. They rob our noble English tongue of some of its most vigorous elements, and they empty our Bible of some of its most precious teachings.

❀

Moral—for teachers and preachers and prayer-meeting speakers: Conscience has to do with your tongue and your voice if you would really speak "the truth."

❀

Duck-hunters, says a writer in the "Youth's Companion," often meet with the disagreeable mishap of stepping into a deep marsh-hole over the tops of their rubber boots, and that generally means no shooting the next day, for every one knows what a length of time it takes to dry a pair of rubber boots that are thoroughly wet inside. He then proceeds to describe his own ingenious invention of a method of getting out of the predicament:

Tie the boot to a bedpost, or other support, with the foot uppermost. Get a pasteboard tube long enough to reach up into the foot of the boot while the lower end projects below the leg, and fasten it in that position with a string. A tube such as pictures or maps are mailed in is just the thing. The lower or projecting end of the tube must have a funnel-shaped mouth of paper fastened to it. Under that place a kerosene lamp with its flame burning low.

The working of this arrangement is simple and thoroughly effective. The stream of warm, dry air from the lamp chimney is conducted up the paper tube into the foot of the wet boot, and drives out the colder air down the boot leg. This constant circulation of warm air will dry a very wet boot in fifteen minutes, and then the tube may be transferred to the other one.

The lamp should be just close enough under the funnel, and the wick should be burning at such a height, as to make the foot part of the boot feel abou a blood heat. If too hot, it will injure the rubber.

Many years ago the Spectator learned at sea a simpler method than this of accom plishing the same result. It is not an uncommon thing in heavy weather for a sailor to get his rubber boots filled by the seas that wash over the deck. Of course he has no kerosene lamp or paper picture-tube or bedpost to resort to, so he simply goes to the steward and gets a quantity of beans from the bean-barrel, heats them as hot as the galley fire will make them, and then pours them into his boots. The hot, dry beans slowly but surely absorb all the moisture from the felt with which the boots are lined, and in four hours, when he is called to his next watch on deck, his boots are as comfortable as if they were a new pair just out of the "slop-chest." It must be added that this method is good only on a Yankee vessel. English ships carry neither the beans nor the rubber boots. English sailors wear boots of leather or of their own manufacture made of oiled canvas, with wooden soles; while the rubber boot, a liberal supply of which the captain carries in his "slop-chest" to sell to the sailors, is as much a part of the "deep-water" seaman on an American ship or bark as his oilskins or sou'wester.

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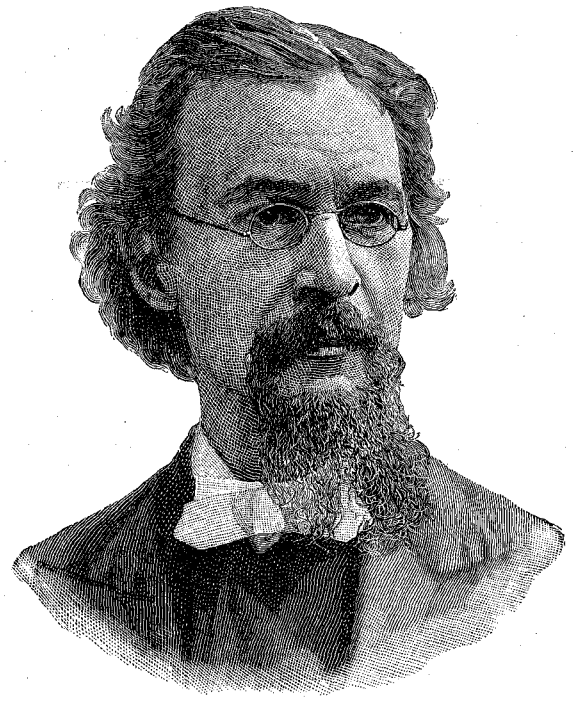

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New Brick Hotel. Now open. All modern improvements. Also **THE UPLANDS, Bethlehem, N.H.** Open July to October. F. H. ABBOTT, Prop.

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ROCKLEDGE, FLORIDA—Popular winter resort on the Indian River. White's Cottage; private board, $2 a day. Special rates by week or month. Refers to Recreation Department. J. J. WHITE.

THE BARCELONA

ST. AUGUSTINE, Florida. Good family table and home comforts. R. E. HASSELTINE.

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Accommodates 250 guests. Opens Jan. 1, 1895, under the management of Mr. N. P. SEWELL, of the now famous Islesboro Inn, Maine. Southerland is the healthiest place in the world. No moss on the trees, no dampness, no malaria. Resinous air from pine forests. Balmy sea breezes from the Gulf. Has the finest fishing to be found in Florida. You can enjoy open-air Sea Baths, splendid boating and sailing.

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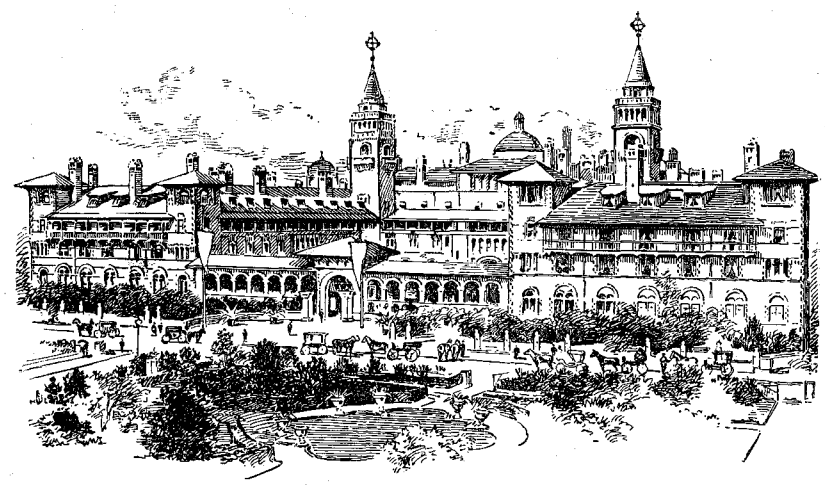

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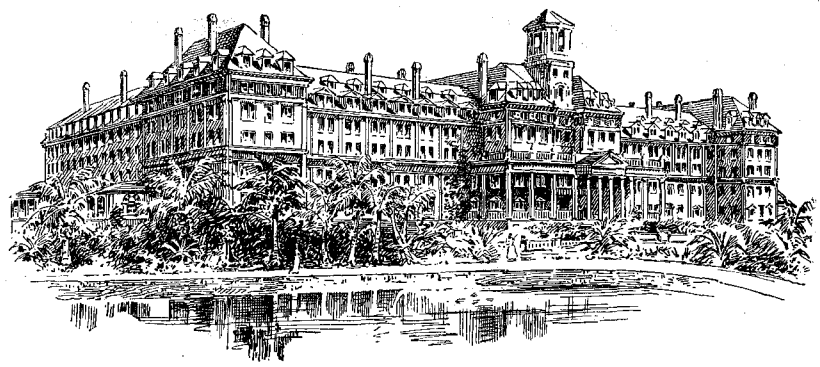

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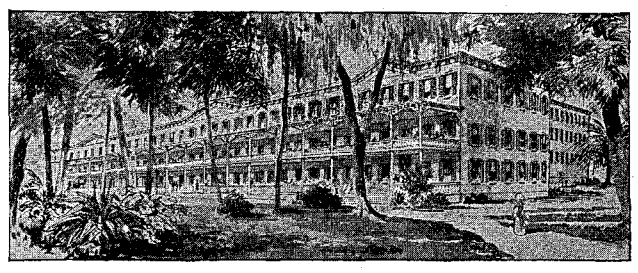

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(For other advertisements in this department see following page.)

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Elegantly furnished rooms. Superior cuisine and attendance. Post-Office Box 165.

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DAVID B. PLUMER, Manager

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We study your comfort and economy. Central for theatres and shopping. Baggage to and from 42d Street Depot free.
ROOMS, $1.00 PER DAY AND UPWARDS.

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The Jackson Sanatorium
DANSVILLE, NEW YORK
(ESTABLISHED IN 1858.)
Elevated location, 1,200 ft. above sea-level, overlooking the beautiful Genesee Valley.
Personal Care of experienced Physicians. All valuable forms of treatment. Provision for rest, recreation, and amusement.
Elegant **fire-proof** main building and twelve cottages. Asphalt Roof promenade. Steam heat, open fires, electric bells, safety elevator, telegraph, telephone. Cuisine under supervision of Mrs. Emma P. Ewing, of Chautauqua Cooking School.
On line D., L. & W. R. R., between New York and Buffalo. Open all the year. For illustrated circular, etc. address J. ARTHUR JACKSON, Sec'y.

Dr. Strong's Sanitarium
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A popular resort for health, change, rest, or recreation all the year. Elevator, electric bells, steam, sun-parlor, and promenade on the roof. Suites of rooms with baths. *Dry, tonic air. Saratoga waters and winter sports.* Massage, Electricity, all baths and all health appliances. New Turkish and Russian baths. Send for illustrated circular.

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Unrivaled as a health and pleasure resort. Air balmy and full of life-giving ozone. New plumbing throughout and perfect drainage and other sanitary arrangements. Send for descriptive pamphlet.
F. N. PIKE, *Manager*

Winter Sanatorium
H. J. CATE, M.D., Proprietor
Lakewood, N. J.
Turkish, Roman, pine, salt, iron, sulphur, electro-thermal, and all hydro pathic baths; electricity in all its forms; massage. Open fireplaces; sun parlor; electric bells; electric lights in all public rooms; Alderney milk and cream. Open from October 1 to June 1, with or without treatment. Medical superintendence by H. H. CATE, M.D. For information and circulars address Miss C. W. STEVENS, Manager.

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Open Throughout the Year
ASHEVILLE, N. C.
THIS MAGNIFICENT HOTEL
stands like an acropolis on the summit of a mountain, 2,600 feet above tide, around the foot of which is built the famous city of Asheville. It has every convenience known in a modern hotel, including Edison electric lights in every room, hydraulic elevator, open fireplace and steam heat throughout, public and private porcelain baths and closets; billiards, bowling alleys, shooting gallery, chess parlors, etc., for ladies and gentlemen, and magnificent ball-room with stage for theatricals, and 500 feet of piazza with southern exposure. Center of social entertainments in the South. The new club-house of the famous Swannanoa Hunt Club is situated in Battery Park grounds. The Hunt Club dances will be given at the Battery Park this winter, and will be among the swellest affairs in this country. Cuisine, conducted by French chefs, unexcelled.
E. P. McKISSICK, Manager.

North Carolina

The "Elbermar" Oakland Heights, Asheville, North Carolina
PRIVATE BOARD. Address Miss COMSTOCK, or Recreation Department, The Outlook.

The Mountain Park Hotel
HOT SPRINGS, N. C.
Located near the center of the
GREAT SOUTHERN R. R. SYSTEM
Only 24 hours from New York by Penn. R.R., leaving at 4:30 P.M., daily, by through Pullman cars. A most charming resort in the "LAND OF THE SKY." 1,800 feet elevation, surrounded by lofty pine-clad mountains, which shelter it from wintry blasts. The curative character of its justly celebrated NATURAL THERMAL WATERS, flowing through luxurious marble baths, have a NATIONAL REPUTATION. The eminent physician, Dr. F. SCHUMAN LECLERCQ, from Carlsbad, Austria, in charge.
The Hotel is first-class in all appointments, with unsurpassed cuisine, under the experienced management of DOOLITTLE & BODEN.
SOUTHERN IMPROVEMENT CO., Proprietors.
J. D. KEILEY, Prest., 19 Whitehall St., N. Y.

South Carolina

PEBBLE LEDGE Aiken, S.C
Select winter boarders. References required and given. New house with modern conveniences. Address P. O. Box 176.

WEST VIEW AIKEN, S. C.
Private Board. Accommodates 30. Near Highland Park Hotel.

UFTON COURT, Camden, S. C.—Old-fashioned Southern home, beautifully situated, half a mile from depot, post-office, etc. Charming walks and drives. No malaria. Sandy soil and pines. For terms, Northern references, and printed matter address
Mrs. ROGER GRISWOLD PERKINS.

"New Charleston Hotel" Charleston, S. C.
CART & DAVIDS. REMODELED AND REFURNISHED as a Tourist Resort Hotel of the highest grade, with the entire area devoted to lavishly appointed public Rooms and Rotunda. Cuisine under the directions of a French Chef. Families hibernating in Florida would do well to revisit historic Sumter and picturesque Magnolia.

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ARE **YOU** GOING TO **TRAVEL?**
It will cost you little to get **FULL INFORMATION**—it will save you much. Ask **H. GAZE & SONS**, Chief Office, **113 Broadway, New York**, for their
TOURIST GAZETTE

Travel

COOK'S TOURS
Established 1841.
All Traveling Expenses Included.
Arrangements for the Winter Season of 1895 include the annual series of
TROPICAL CRUISES to the **Windward Islands, Trinidad**, etc., from **New York Feb. 2, 13, and 23.**
Personally conducted parties to
EGYPT, NILE, and PALESTINE, from **New York** on **Jan. 5, Feb. 2** and **23**, including trip on the **Nile** and **Camping Tour** in the **Holy Land.**
A Grand Tour to
MEXICO from **New York** by Ward Line S. S. **"Yumuri,"** on **Feb. 9**, calling at **Havana.** Special Pullman train through **Mexico.**
FLORIDA.—Five special parties to Florida under Personal Escort, from **New York** on Jan. 29; Feb. 12, 26; Mar. 12, 26, by Special Pullman Vestibule Trains. Official Ticket Agents for all trunk lines. Descriptive programmes free from
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Prophylactic
means *decay preventing.*
The PROPHYLACTIC Tooth Brush
prevents decay because it cleans between the teeth. In use, follow directions.
Universally approved by dentists.
Sold everywhere, or 25c. by mail, postpaid.
An instructive book about the teeth sent free on request
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THE
Handy Binder
for The Outlook, made to hold compactly and conveniently twenty-six numbers, will be sent by mail on receipt of sixty cents.
THE OUTLOOK CO., NEW YORK

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The Business World

The Carlisle Plan, Gold Exports, and Vanderbilt Properties

In the financial as well as in the political world the principal event of last week was the report to the House of Representatives by the Banking and Currency Committee of Mr. Carlisle's measure. Its effect on the market was somewhat depressing; but, as the days passed and it was seen that the chances of success of any hurried legislation were becoming beautifully less, the market improved, and prices are now firmer than was anticipated. Two events have contributed to strengthen the market. First, the outflow of gold last week, amounting to about four million dollars, was not as great as was expected. The other event was the conservative action by the Michigan Central and Canada Southern Railway Companies in declaring their usual dividends without the "extras" to which we have become accustomed at the end of the year from them. It is a great satisfaction to know that the dividends paid have been fully earned, as it is always a disquieting feature when dividends are paid out of some "surplus fund" which, of course, has been invested in properties not easily resolvable into quick cash. The result then is that borrowings on a large scalebecome necessary, and conditions of confidence become unsettled.

The Cotton States' Convention

Montgomery, the capital of Alabama, has been the meeting-place of the Cotton States' Convention, whose practical work has been in advising planters to reduce their cotton-acreage so as to create a shortage in the world's aggregate supply. This recommendation is not unnatural, but it is at best unsatisfactory. We read that the competition of Egypt and India with this country in the cotton markets of the world is steadily growing closer, and this year is acuter than ever. "If they can furnish their goods at the low prices which have lately ruled, our planters must either do the same thing or retire from competition with them in every consuming country other than our own. Europe is far less dependent upon our Southern States for its cotton than it was a half-century ago, or even ten years ago. We must retain our place against all comers, so far as we can, or run the risk of losing it altogether." The Convention also adopted a resolution declaring that, as the manufacture of raw cotton into yarn doubles and as the turning yarn into sheeting quadruples its value, the legislatures of the Southern States should be urgently requested to encourage the establishment of more factories. A further resolution was adopted to the effect that the Convention urge upon Congress the advisability of the United States building the Nicaragua Canal, thus giving a shorter water route for cotton to the mills of Japan and China. It was also resolved that the enormous speculation in futures is averse to better prices in cotton, and is largely responsible, through false reports and fictitious sales, for the present reduced quotations. The delegates therefore petition Congress to pass the Anti-Option Bill.

Bank Clerks' Salaries

There are, of course, banks and banks, but the following criticism from Mr. Philip Peabody in the Boston "Advertiser" is worthy of note:

When the undersigned graduated from college, at the age of twenty, acting on the advice of a parent, he spent a year in one of the largest, richest, and most successful of the New York National banks; he was engaged at his duties from 8:30 to 5 daily—several times each month until midnight or near midnight; he was away from the bank for several hours daily, his duties being largely out-of-doors and at a distance; he frequently had the sole custody of sums of money (not checks, but greenbacks and negotiable bills) reaching up to the millions of dollars, on one occasion more than one and a half millions of dollars. He was under no bonds whatever, and his salary was the magnificent sum of $25 per month, with a deduction of $12.50 for his two weeks' vacation—the only holiday of any kind in one year of by far the hardest and most disagreeable work he has done. Furthermore, there were in that bank men doing substantially the same work, and trusted to the same extent, who had been there for many years, who were paid $600 a year, or less. How these men were to dress well and support their families in the expensive city of New York was not explained; how they did so I never could see.

The Southern Railway System

The great reorganization just completed is a matter of moment to every one interested in the development of the South. Many separate properties have now been successfully amalgamated into one system, which will bear the title of the Southern Railway Company. The issue of the new company's securities has recently taken place. They consist of a five per cent. general mortgage and of stock, common and preferred, in exchange for certificates issued under the reorganization, to represent the stock and bonds of the Richmond Terminal and the other properties, whose securities were involved in the plan and were converted into the new securities. The system operated comprises nearly five thousand miles of road, including those which constituted the old Richmond and Danville, East Tennessee, and the Georgia Pacific Companies. As to the new mortgage, it is a satisfaction to note that it furnishes some security in the protection of bondholders' equities. If ever the worst comes, it is better that the bondholders shall direct a plan of reorganization than that the junior security-holders shall control matters. Despite the immense sum represented by this mortgage ($120,000,000), it may surprise some investors to learn that it is not the largest in the United States, the issue of general bonds by the St. Paul system, for example, being for a hundred and fifty millions.

The Largest Hotel in the World

It is announced that Mr. John Jacob Astor has decided to build a huge hotel on the corner of Fifth Avenue and Thirty-fourth Street, New York City, adjoining the Waldorf Hotel, owned by his cousin, Mr. William Waldorf Astor. The new structure is planned to be a hundred feet by three hundred and fifty, and will be several stories higher than its lofty next-door neighbor. It is proposed to run the two hotels under one management. Mr. Henry J. Hardenbergh, the architect of the Waldorf, is preparing plans for the new hotel, the site of which is at present occupied by the William Astor homestead, the stables in the rear, and seven houses on Thirty-fourth Street. The Fifth Avenue block between Thirty-third and Thirty-fourth Streets will thus represent the largest hotel enterprise in the world.

A One-Sided Commerce

The one-sided commerce between this country and the two countries now at war in Asia has long been a matter of universal criticism. We buy largely from both countries, but neither buys from us in proportion. From China we import tea, raw silk, raw wool, matting, rice, furs, hides, and coffee, all of which amount to about $20,000,000. To China we export cotton cloths and mineral oil amounting to one-fifth of our imports from the Flowery Kingdom. From Japan we import tea, raw silk, silk goods, pottery, porcelains, rice, paper, camphor, bronzes, lacquered ware, etc., amounting to $27,000,000. To Japan we export mineral oil, tobacco, flour, etc., amounting to only one-ninth of our imports from that country.

The Telephone Monopoly

Last week, in the United States Circuit Court at Boston, Judge Carpenter made a decision of great interest to everybody. It brings us one step nearer to that time when a telephone may be as much a part of household furniture as is a cooking-stove. This decision declares the Berliner Patent of 1891 void, on the ground that it covers a device substantially identical with one granted to the same person in 1880. As is well known, the Berliner Patent consists of the microphone (carbon) contact used in the transmission of speech. The case will now go to the United States Court of Appeals.

A New Way of Describing a Trust

The silver-smelting companies of the West are about perfecting an organization at Denver, the object of which is to effect a market understanding, through which they would be protected against sudden fluctuations in the silver market, and obtain a better price for their production." The difference between this organization and a trust is not apparent, but Colorado sentiment would hardly endure the latter name.

A Trainload of Salmon

Not long since a train composed of twenty-one cars of barrel salmon left San Francisco and ran unbroken to Chicago. This fact sufficiently indicates the popular demand for an article of food formerly regarded only as a luxury.

Gold Reserve Declining

Since the closing of the bond subscription, the reduction in the United States gold reserve amounts to about $20,000,000, and the net specie surplus is now less than $90,000,000.

FINANCIAL

AMERICAN FIRE
INSURANCE COMPANY

Office, Company's Building,
308 & 310 Walnut St.,
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School Bonds

$ have long been known to careful people, as among the safest investments. We sell them netting 5% to 6%.

Write us for further information.

The Provident Trust Co. 45 Milk St., Boston, Mass.

Please mention The Outlook

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Or other Real Estate in the West which you desire to Sell?
This Association can sell them.
The problem solved by the new application of an old principle. Every Investor can unload his unprofitable Western Real Estate under the new plan, which is equal in importance to a great modern invention.
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The Eastern Orthodox Church in America

By V. Gribayédoff

Within the past few weeks there has been celebrated throughout Russian religious circles the one hundredth anniversary of the establishment of the Russian-Greek Church in the Western Hemisphere, and, as this

Bishop Nicolai

event is coincident with the trip to the eastern seaboard of the Russian Bishop of Alaska and the Aleutian Islands, as well as with the opening of a new Russian church at Streator, Ill., a few words may be in order regarding the present status of this denomination in the United States.

The headquarters of the Russian Church in America are at San Francisco, and Bishop Nicolai exercises spiritual jurisdiction, not alone over the orthodox inhabiting the northwestern end of the continent, but over those in every other section thereof. The number of these is not definitely known. Thirty years ago, according to Roman statistics, fully ten thousand inhabitants of North America acknowledged the Czar of Russia as the head of their Church. Similar authorities estimate the number to be far greater at the present day, owing in part to immigration and in part to the conversion of many members of the dissenting sect of Uniates inhabiting Pennsylvania, Ohio, New York, Illinois, Minnesota, and Colorado.

Bishop Nicolai's efforts are responsible to some extent for this change, and have earned for him the gratitude of his countrymen. He appears to belong to that progressive section of the Russian hierarchy—unfortunately, too small in numbers as yet to combat the more conservative elements—who believe in an eventual unification of the various denominations comprising Christendom, and who, twenty years ago, expressed open sympathy for Dr. Döllinger in his fight against the dogma of Papal infallibility, and even appeared at Old Catholic conventions to advocate their theories.

Working on these lines, Nicolai has striven assiduously to gather within the fold of the Mother Church the many scattering elements from eastern Europe now settled in this country—Poles, Bulgarians, Servians, Uniates, and others—not for the sole reason, perhaps, that he considers them better off under the spiritual guidance of the orthodox Church, but also because of the danger of their eventually drifting to Rome—a most undesirable alternative, from his point of view. The beautiful little church recently dedicated by him at Streator, Ill., amid a large coal-mining population, is thus attended by a most mixed congregation, many of whom have never lived within the confines of the Czar's empire and are ignorant of the Russian language, but all more or less able to comprehend the beautiful ritual in the ancient tongue from which have sprung the various Slavonic languages. The establishment of the Streator church will, it is understood, be followed by similar undertakings in different large cities of the United States; notably in New York, which has a Greek church for the benefit of its Hellenic colony, but none for the subjects of the Czar.

The centennial celebration referred to at the beginning of this article relates to the arrival on the island of Kaldyan, one of the Aleutian group, in the autumn of 1794, of nine Russian monks under the leadership of the abbot Joseph Bolotoff, and the erection there of the first orthodox church and school in the Western Hemisphere. This institution, which was dedicated to St. Paul, is still in existence, and forms the nucleus of a thriving colony of Russians and Indian half-breeds.

The discovery, settlement, and Christianization of these islands was the result, not of government enterprise, but of that of two private individuals, Skelikhoff and Baranoff by name, who, in 1783, at their own risk and expense, without any official authority whatever, fitted out three vessels on the Kamtchatka coast, and undertook the conquest and subjugation of the majority of islands of the Aleution and Kurilian groups. This task was practically completed in 1788, when Skelikhoff, on arriving in St. Petersburg, obtained imperial sanction from Catharine II. for the formation of a company to administer the islands and explore their resources. And it was on the same occasion and by the bold adventurer's suggestion that an orthodox mission wended its way toward the New Hemisphere.

A Blind Man at a Football Game

The New York "Sun" gives the following interesting picture from life:

An interested and interesting visitor from Washington sat on the side lines at the Polo Grounds on November 30, and took in the football game between the deaf-mute teams of this city and Washington. He was a youth about nineteen years old, with an intelligent face, and during the play he kept close to another Washingtonian of about his own age, through whose communications he kept track of the game. He was not only deaf and dumb, but blind as well, and he followed the game by reading by touch the messages which his companion spelled out manually for him.

Notwithstanding this second-hand arrangement, the youth was just as much excited as anybody else. During the first few moments of the game his face was a picture of anxiety, as the visiting team couldn't do much with their opponents at the start. Presently, however, they carried the ball over the line. The blind deaf-mute's companion grabbed his hand and jammed it to the ground, at the same time patting him on the back. To all the spectators it was quite evident that this meant:

"We have made a touch-down."

Up rose the blind youth and swung his arms in the air, capering with glee. Presently one of his flying hands struck his companion a blow across the neck which fairly lifted him off his feet. Then the excited partisan felt about until he reached the other and rubbed his head softly in evidence of regret and sympathy. A little later there was a dispute in the middle of the field, and the informant must have told his friend that the umpire had decided against their team, for the blind man stamped and shook his fists aloft in an excited manner.

During the second half of the game the New Yorkers outplayed their rivals, to the great grief of the sightless visitor, who curled up in a ball and wore the most melancholy of countenances. At the finish, however, the score stood 20 to 6 in favor of Washington. When this was communicated to the blind youth he arose and cast his hat into the air. In the confusion which followed the call of time he had great trouble in finding some one to pick it up for him again.

Notwithstanding his blindness, he attends all the athletic contests in which the Washington institution takes part, and even goes to the theater occasionally. Of course an interpreter is always with him.

The Food Exposition

An educator for housekeepers. You are not obliged to attend it to appreciate the value of Borden's Peerless Evaporated Cream. Your Grocer can supply you; always ready; uniform results assured. Insist upon having Borden's.

SCRIBNER'S MAGAZINE

The most successful number of a magazine is the issue which will be read from beginning to end. The publishers mean that all numbers of *Scribner's* shall be of this kind. The January issue is representative of those to come.

THE AUTHORS

GEORGE MEREDITH begins the serial of the year, "The Amazing Marriage."

ROBERT GRANT contributes the first of The Art of Living series and deals with "The Income."

MAUD BALLINGTON BOOTH writes an account of the Salvation Army work in the slums.

A. CONAN DOYLE contributes a strong poem entitled "A Forgotten Tale."

NOAH BROOKS writes of the men who were concerned in forming American parties.

GILBERT PARKER tells a dramatic story of a Labrador woodsman and his wife.

EDITH WHARTON writes of an artistic discovery she made in an almost unknown Italian village.

GEORGE TRUMBULL LADD gives a timely article on the mental characteristics of the Japanese.

AUGUSTINE BIRRELL publishes one of his short essays on "Good Taste."

THOMAS DWIGHT, M.D., gives many anecdotes of Dr. O. W. Holmes when a physician and professor.

CHARLES D[illegible] contributes a striking story, "[illegible]'s Deer-Lick[illegible]"

"AMERICAN WOOD ENGRAVERS," a series of frontispieces with personal sketches of their engravers, is begun with Henry Wolf.

THE ILLUSTRATORS are: Albert Lynch, A. B. Frost, Howard Pyle, C. D. Gibson, Henry Wolf, Harry Fenn, Otto Bacher.

In the March issue will begin "The History of the Last Quarter-Century in the United States," an undertaking of the greatest importance.

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